

**A N S W E R**  
**TO MAISTER H. IACOB HIS DEFENCE**  
of the Churches and Ministry of  
England.

By Francis Johnson an exile  
of IESVS CHRIST.



Though myne Adversary write a Book against me, would I not  
beare it vpon my shoulder, would I not bynde  
it for crownes vnto me?  
Iob. 31. 35. 36.

Printed in the Yeare of our  
Lord. 1600.

*Thy J. u.*



The Title and inscription of Mr Jacobs book (because there is often relation unto it hereafter, both in the Preface, and in the Book it self, therefore) I thought good here to insert it at first. Thus it was, word for word, as followeth:

[A DEFENCE OF THE CHVRCHES AND  
Ministry of England.

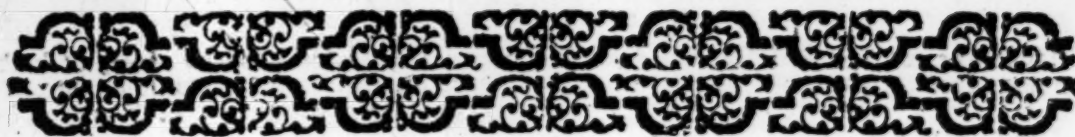
Written in two Treatises, against the Reasons and objections of Mr Francis Johnson, and others of the separation commonly called Brownists,

Published, especially, for the benefit of those in these parts  
of the low Countries.

MIDDELBVRGH.

By Richard Schilders, Printer to the States of  
Zealand. 1699.]





## To the Christian Reader, grace and peace from our Lord Jesus Christ.

**T**here came out of late (good Reader) two bookes, from one Mayster Henry Iacob, a Priest of the Orders of the Prelates. The first was agaynst his Lord, Mr D. Wilson, now Prelate of Winchester, concerning Christs sufferings and descending into Hell. The latter agaynst me by name, and others like minded, touching the Church and Ministry of England.

Now although the Prelates could not well be offended at him, for publishing the former agaynst the doctrine of the Church, semg (\* long before him ) Mr Carlill a learned man had both publicly disputed in Cambridge, and printed a book, agaynst that error of Christs descending, and that with great approbation of the most godly and learned at that tyme: Yet being like fearing the worst, and knowing the hatred of the Prelates how deadly it is, he did presently after send forth his other book, in defence of the Churches and Ministry of England. So as whatsoever displeasure his Lords the Prelates conceived agaynst him for the former, there was now some hope that they might sooner be appeased upon view of the latter. Or howsoever it should fall out, yet what helper way could he take, to make all sure on his side, then by the first book to get the forward Preachers and professors to take his part agaynst the Prelates, and by the other to have both them and the Prelates themselves to stand with him agaynst vs?

Yet I heare some of his owne coat give out, that he hath dealt very simply, in publishing so weak and raw a Treatise agaynst vs. And true it is in deed, that his Treatise is such. In the publishing whereof, no wisdom hath he shewed at all: viles it be in this, that he hath thus let all the world see, that agaynst the errors of the Church of England there is plenty of Scripture to be had and urged, but not a jot to be found for defence of thei Vvorship, Ministry, constitution, &c. For (if you mind it)† in his book agaynst Wilson, about the question of † Yet I deny Christs sufferings and descending into Hell, you shall see proof after proof readily brought from not but he the word of God. And on the contrary, in his book agaynst vs, not onely no such proof, but hath scattered in stead thereof, eyther his owne assertions and comparisons obtruded vnto vs as oracles: or red some of the names of Mr Cranmer, Mr Ridley, and other dead men, opposed to the word of the li: rose also in being God: or putting over his cause to the State to be defended, himself being not able to that book, speak one pooze word in defence thereof, &c. Such is his latter book, and such are the grounds of it. A very great and strange difference, between two books, set out by one and the same man, the one straight after the other, and both of them in matter of Religion.

If I had first published these Replies and Answers which passed between vs, no doubt but many would have had a prejudice thereof, and all would have thought I had done it purposely to shew the weakness of that cause and falsehood of that Ministry, &c. But now when he, a member of that Church, yea a Minister of it, even a Priest of the Prelates creation, hath first published them: albeit the same thing be done, yet it is both without all prejudice, and pretended by him for defence of the Churches and Ministry of England.

Be it, that he hath not done it so well, as many would have it: yet it is the best he could. And what if he thought by this means, eyther to stirre by some others more able hereunto, or at least to shew his owne good will? Doubtes where there is want of ability, a mans good will is to be accepted. And why should any then misinterpret so good a meaning? If any of the Prelates or others of that Church like it not, they may learne by his example if not to lay thei hand on thei mouth, yet to try if they can plead the cause any better. For worse, I suppose they would be ashamed to do it.

I had thought in this case I should never have seen any more absurd writing, then Mr Giffards and Bredvells. But now to Mr Iacob may they well give place. And if any can be found of all the Priests in England more senselesse then these, let such for thei worthnes as

standers

\* In K. Edw  
tyme, about  
50. Yeares  
since,

## THE PREFACE.

standers hearers) be Bishops of the; chiefest Seas. And as for Mr Iacob, seeing he hath done his best, let all men be content to beare with his simplicitie, who otherwise might well note his folly, for undertaking in how the defence of that, which yet in deed he leaveth altogether naked and helplese.

By the title of his book, it seemeth he thought to carpe away the simple Reader, who epten could not or would not munde what should follow after it.

In the book it self, he thinketh his plea to be very good, if he can say for the Ministers and other abominations of the; Church. They are errors, but not fundamentall: finnes against the Second commandment, but not utterly abolishing from Christ, &c. And this is the summe of his whole book. A plea which he counteth unanswerable. Yet in deed no other, but such as openeth a wide doore for all manner errors and finnes to be receyved and nourished amonge them, which themselves shall presume not to be fundamentall, &c. So that now the; Church is ready (when they please) to entertayne againe the offices of Abbats, Monks, Fryers, Nones, Cardinals &c. the doctrines and practise of Antiquar confession: Prayer in an unknowne tongue: Prayer for the dead: Seven Sacraments: Holy vvaier: holy ashes, holy palmes, holy bread: Crame, spittle, oyle, and salt in Baptisme: Consubstantiation: Deniall of the cup to the lay people: Deniall of vvarres and Magistracy in Christians: Deniall of Mariage in Ministers, &c. For these and many more errors of the Papists, Lutherans, Anabaptists, it is like they hold not to be fundamentall. And therefore although the; Church receyve them, yet is Mr Iacobs defence as sound for them then, as it is now: Neether may any for these or the like separate from the; Church, worship, or Ministers, if you will beleve him. Yet note, that for proof of this assertion, you must let them take day. For as yet they can shew you none.

And what now, if any of the errors which the Church of England at this day retaineth be fundamentall? What will Mr Iacob say to that? Then againe he is at a flat Non plus, and all his book is not worth a rush, save that it peeles vs the cause, and graunts the; Church to be a false Church. Ad the; people to be no true Christians in that estate. For this therefore see what is said in the Treatise hereafter following, Pag. 22. 114. 147. 148.

What also if D. Bilson should answer Mr Iacob, for that popst of Christs descension into Hell, as he answereth vs for the; Church corruptions, that though it be an error, yet it is not fundamentall, yea and that they in K. Edwards dayes held it, Mr Cranmer, Ridley, Latimer, &c. Would Mr Iacob take this of his word, or think it a sufficient warant for the holding thereof, as bynd others to be likewise impped &c.

But to let this passe, let Mr Iacob munde well the estate and practise of the; Church, but in such particulars, as I have named hereafter, Pag. 63. 64. 65. and then let him answer as befoze God, Are they lawfull, or unlawfull? Are they of Christ, or Antichrist? Of God or the Diuell? Lead they to heauen, or hell? May they be found in the Word and Churches of God, or in the Popes Churches, Canons, Decrees, Pontificall? May they any manner way be approved and communicated withall, or are they not wholy and with detestation to be refused and abhorred?

For answer hereof I will waite, till Mr Iacob reply againe. And in the meane tyme I will now answer what he and his Prefacemaker have already published. Where first I besee the Reader, in both of them, and in Bridges, Bancroft, Bilson, Hooker, Sutcliffe, and all such writers of that Church, to munde these three things.

1. That all the; reasoning and persuasions are no other, but such as may lead men, epten backe againe to Popery, or the ready way to Atheisme, or at least to receyve whatsoeuer religion the Prince pleaseth, so themselves account it not to be fundamentall. Thus are they all blind guides: Thus do they all teach to continue in sinne. Thus do they shut vp the kingdome of heauen befoze men, neether entering in themselves, nor suffering them that would enter, to come in.

2. That they do euen set themselves to carpe at the truth it self, and at the maintenance and practise thereof. To which end they vse they care not what objections, and abuse they care not whom.

3. That they never do so much as offer to bring proof from the Scripture for the; estate and practise. See the particulars afterward rehearsed, Pag. 63. 64. 65. And munde if there be any of them all, that in any book they have written, have brought warant for them from the word of God. Quelp D. Vvhigge made an assaye for some of them: but he was so taken downe by Mr Cartwright, as he was glad to lay downe the harklers, which spure that tyme nepten himself nor any other durst take by. And now Sutcliffe himself can tell them, if

Mr Cart-



## SECTION 1. and 2.

**The Cartwright** have the better hand of **D. Whitgift**, that then the Church of England is no true Church of Christ, and that there is iust cause to depaite and separate from it. Sut. Engl. b. Pag. 228.

**The things noted**. I do now come to **Mr Jacobs** book: and first to the Preface, which his fellow and friend at a need hath preferred before it. Where I will for more evidence of the truth and stopping of the months, first set downe his owne words (as I do also **Mr Jacobs** afterward in the book it self) and then make answer vnto them. He that made or wrote the Preface, subscribeth his Name thus, D. B. And thus he beginneth it:

### The Publisher to the Christian Reader. Section. 1.

About Three Yeeres since, Maister Iacob having some speech vwith certain of the separation before mentioned, concerning their peiemptory & viter separation from the Churches of England, was requested by them, briefly to sett downe in writing, his Reason for defence of the said Churches, And they would either yeild vnto his proofes, or procure an answer vnto the same. Vvhereupon the Argument following this Preface, was set downe in writing by maister Iacob: vvhich the said parties did send to Maister Fr. Iohnson, being then prisoner in the Clinke in Southwark, vvho made an answer vnto the same, conteyning 3. Exceptions and 9. Reasons in denyall of the Assumption: vvherevnto Maister Iacob Replyed. Aftervvard Maister Iohnson defended his sayd Exceptions and Reasons: And finally, Maister Iacob Replyed againe, As by the particulars themselves appeareth.

### The Answer.

These two letters, D. B. I find to be set for Doctor Bancroft now Bishope of London Genuev. Scot. & Allobrog. Disc. Pag. 7. In a shameles book of his, not long since sparsed abroad. In which respect, as also concerning many as godles things here agayne published, albeit some might think it were there fore to be ascribed vnto him, yet for other causes partly appearing in the book, partly knowne of the man, I thinke this Preface was not made by him: but rather by another "D. B. a Berris" "Daniel Buck" Bener of London, a man that hath turned his coat and forsaken the truth, as often as "D. P." the old turncoat did, if not also oftner. He it was, that by letters desired of me, to answer "Dr Jacobs Argument, as here is said: being himself at that tyme separated from the false worship and Ministers of England, to which homit he is now againe returned, wallowing in that imper from which then he was washed. Then also he could say, himself thought Mr. Jacobs Argument was frivolous and of no waight, and that his desier with some others was to have it answered for the stopping of "Dr Jacobs mouth, who thought it vnaanswerable.

Whereupon I made answer vnto it: And as there was occasion by "Dr Jacobs doubled Repines, have answered agayne and agayne. I have also, for sundry causes, consulted with others therein: and namelp, with Mr Henry Ainsworth Teacher of our Church, my work-fellow to the kingdome of God, approbed in Christ: and Mr Daniel Studley another off our Elders, who hath given by his life for the Name of our Lord Iesus Christ: being first "adjudged to death, afterward ciled, &c. And now vnto thee, good Christian Reader, I exhibit the whole Treatise (concerning herbe that which was published before, my answer also to "Dr Jacobs second and last Reply) that thou maiest try the matter by the word off God: and as it agreeth therewith, so to receyve it, and no further nor otherwise.

### D. B. The publisher to the Reader. Section, 2.

Now having veighed and considered vwith myselfe, the great ignorance and errors, vvherevvith those of the separation aforesaid, are and have benelarely carriid avay: namely, to affirme, That all that stande members of the Churches of Englande, are no true Christians, nor in state of saluation, And such like most vagodly sentences, vvwhich vvould giere any Christian soule once to thinke on, much more to publish to the view of the vvorld: And vvweighing likewise vvithall, the greates vvakenes of manie Christians among vs, vvho (through vvant of experience, or due consideration of things as they are) may easelie by theyr delusions be dravne avay into those errors vvith them: I have therefore: (Asvvell in hope of reclaiming of the said parties from their said extremities, (vvwhich now I iudge the most of them, for vvant of meares see not:) As also for the staying of others from running into the same grievous excesse vvith them) now published this discourse to the view of the vvorld, vvwhich hath lye buried in the hands of some few. Many being desirous of it, vvho by reason of the largnes in vvriting out of the same could not obteyne it: Vvherevnto I am so much the rather induced, For that the Reasons herein by Maister Iacob alledged, have (by Gods blessing) reclaymed many from their former errors, and satisfied others, vvho have bene doubtfull, and subiect to fall into the same. In the examining of vvwhich Discourse, I shall desire the Reader to observe a few notes for his better profiting in the same.

## THE PREFACE.

1. And First, (among the rest) to note this, as a token of the strange and obstinate dealing of Maister Iohnson and others of them, viz. That heretofore, (vntill such time as the Argument hereafter mentioned, was framed against them,) they neuer denied, That the doctrine and profession of the Churches of England, was sufficient to make those that bel. eued and obeyed them, to be true Christians, and in state of salvation: But alwayes held, professed and acknowledged the contrary: As by the publike confessions of themselves. namely Maister Barrov, Maister Penry, and Maister Iohnson himselfe, in this discourse mentioned in Pag. 167. 168. appeareth: But nowve, they being: That if they should acknowledge the said Doctrines and profession, to be sufficient to salvation: That then this conclusion would of necessitie follow, that those that hold and practise them, are a true Church, And so their ovvn former judgements should be crossed. Rather I say then they would be dravne to that, They nowve stick not to deny their ovvne confessions (vvhich they thinke to be the safest way for them,) and like vnnatural children, so vehemently hate, contemne, and despise their mother vvho bare them, nourished, and brought them vp: from vvwhose breasts they sucked that sweete milke of the meanes of everlasting life and salvation, (if euer they had any tast of it at all.) Being notwithstanding, not abashed nowve in a desperate manner, in the hardnes of their heart, to affirme: † That none by the doctrine of the Churches of England can be a true Christian, or saved: But that they all worship God in vaine, are abolished from Christ, are Babylonians, Idolaters, departed from the faith, worse then Infidels: And such like most vnchristian sentences, making them all one vvith the Church of Rome, &c. Vvhich impious affirmations, would cause any Christian heart to lament and bleed for grief: Vvhose vnchristian sentences, and false and deceptfull Reasons, (the very naming vvhereof were sufficient to refute them, are most plainly taken avay, and cleane ouerthrowne, by these brief Replies of Maister Iacob vnto every of them, vnto vvvhich I referre you. Onely this I adde vvith all, vvvhich I would desire might be noted: That if they continue in their former confessions, That the Doctrines and profession of the Churches of England are sufficient to salvation: (As they ought, it being the very truth.) Then are they all in a most grievous schisme, in so peremptorily condemning, and separating, from such true Christians and Churches. And if they deny it: (as they have begonne to doe:) Then doe they runne headlong, into an intollerable sinne and extremite, vvithout all varrant of Gods vvord: And besides give iust occasion to be called fearful Apostates, in so vvholly falling (and that advisedly, for advantage sake, as it seemeth playnely to appeare) from so notable a truth vvvhich before they embraced, and acknowledged.

### The Answer.

All that the publisher hath published here is eyther some foolish conceits of his owne, or some frivolous cabils and malicious calumniamions against the truth and vs that professe it. His conceits, of his ovvne knowlege and our ignorance: of his ovvne strength & others weaknes: of reclaiming and satisfiing many by publishing this discourse: of the force and plainenes of Mr. Iacobs Replies &c. I omit, according to the rule vvvhich saith, \* Answer not a foole according to his foolishnes, least thou also be like him. But his cabils and calumniamions, against the truth and vvirneses thereof (being also objected by Mr. Iacob in his Replies) I have answered in the Treatise following, according to the counsell of the same vvishdome vvvhich saith, † Answer a foole according to his foolishnes, least he be vvise in his ovvne eyes. The Answer therefore to that vvvhich here he objecteth, of our assertions and sentences, of our former and present acknowledgement of the Church of England her profession, doctrines, members, Assemblies, &c. see it in the Treatise following, Pag. 7. 16. 20. 22. 33. 60. 63. 73. 82. 86. 94. 103. 106. 116. 120. 147. 158. 162. 170. 177. 188. 196. 200. &c.

And here note vvithall, 1. That in all these things we are still of the same mynd, as heretofore Mr. Barrov, Mr. Penry, my self, and the rest of vs have ben. So far are we from crossing, denying, or any way altering our former judgement and confession: as he falsly pretendeth. For vvvhich see: Pag. 177. 178. 179. 180. 181.

2. That we do not hate, contemne, and despise the Church vvvhich he calleth the Mother that bare vs &c. but inasmuch as we have ben members thereof heretofore (in vvvhich respect she was then in deed our Mother) but now do see her to stand in adulterous estate: we do therefore plead vvith her: that she may take away her fornications out of her sight and her adulteries from between her breasts: And we go out of her: that we may not partake in her sinnes: and that we receive not of her plagues. Vvorth vvvhich things we do: at the commandement of God and by varrant of his vvord: vvherein he hath straitly charged all his people, thus far to walk, Hos. 2. 2. Rev. 18. 4.

3. That



## SECTION. 3.

3. That even of the Church of Rome it may in some respect be said: The doctrines and profession of that Church are sufficient to salvation: viz. if the truths they hold be considered alone and apart from the errors and corruptions; and these other also not imputed unto them. For confirmation whereof / see in the Treatise following / Pag. 47. But now then I aske / Are then of England therefore in a grievous schisme / in so peremptory condemning and separating from such Christians and Churches? Let him answer in his next.

4. That this D. B. himself hath heretofore held and witnessed, that the Church of England standeth in Antichristian estate: worshippeth God in vayne: putteth from her the truth and ordinance of Christ: is in her constitution a daughter of Babylon the Mother of vvhoredomes &c. and therefore if now he deny it (as he hath begun) is both rumre headlong into an intolerable sinne and errement / without all warrant of Gods Word / and besides giveth just occasion to be called a fearful Hypocrite / in so wholy falling (and that advisedly / for advantage sake / as it seemeth plainly to appeare) from so notable a truth which before he embraced and acknowledged. Advisedly (I say) as this Preface and his daily practise declareth. For advantage sake / because he hath done it in love of himself / seeking his owne things (not that which is Christs): that he might have praise of men and accredit in the world / that he might be released from imprisonment (where sometimes he hath ben a witness of Christ in bands) that he might enjoy the favour of his friends: that he might without feare and disturbance of the Majesties of the Officers & buy and sell / that is, keep his shop / follow his trade / make profit and advantage thereby for himself, &c. This by his course of dealing appeareth to be his case. But both him and all others that either refuse or forsake the truth / we leave unto God who trieth the hearts and searcheth the reins / and will give everyp man according to his works.

5. That the word of God being on our side / for our profession and practise (as in the Discourse following is shewed): we neither do nor need regard this mans or any other theps sales / clamours / abuses / threats / reproches / scandaunders &c. The mischief of theps tongues / God will bring vpon theps owne heads / if they repent not. To him we commit it.

### D. B. his Preface to the Reader. Section. 3.

(2. Secondly, I would desier the Reader not to be caried away with the multitude of corruptions, from the Question or matter in hand, (viz. Whether the good doctrines of the Churches of England are sufficient to salvation in them that in simplicitie of heart beleeve & imbrace them, notwithstanding the multitude of errors and corruptions which Maister Iohnson repeatech to the contrary :) But to have an especiall regard vnto the same. Which is the maine point that hath & doeth altogether deceive them, viz. To have an eye to the corruptions in the Ministry, worship, & government of the Churches of England; But never to looke vnto the nature & force of them, whether simply of their owne nature, they overthrow faith & Christianity, or whether they be held of obstinacy & a convicted conscience, or not. Therefore I pray you marke & examine the errors which they reckon vp, (& I desire the same also of them, for whose good especially I published this Treatise.) And after due consideration, see if those errors are simply of that nature which before we have noted. If they be not, (as Maister Iohnson nor all the men in the world, shall ever be able to prove they are:) Then do they gett no aduantage by those errors, to this purpose which they vrge them for, although they were Thrice as many \* more as they are. Thus they may see how they have all this while ben deceived, & are now to seeke a new for defence of their separation. For I hope they will not say, That every error, held in simplicitie by Christians, doth cut them off from salvation in Christ; Then should they condemne themselves,

\* Notwithstanding they are to many already.

vnlasse

## THE PREFACE.

vnlesse they hold Anabaptistica<sup>l</sup> perfectio, which surely though I thinke they hold not simply in their consciences; Yet in their practize ( by condemning others so peremptorily, that jump not even with them in every point ) they come very neare it: But let this passe; wee see then, That of necessitie, the nature of the errors must be regarded, Euery sinne is not alike. Me thinkes then, that they should afford that fauour to others, which they would haue others afford vnto them: namely, That as they would be accompted true Christians, through their faith in Christ, notwithstanding their errors ( which they must acknowledge are infinite many in this life. ) So they should accompt of others in the like case: which even common sence & humanitie would require them to graunt.

• Ps. 19. 12.  
1 Cor. 13. 9-12.

To impresse this thing a little better in their myndes, I will a little turne my speech vnto them. And I would pray them, to call to mynde the many errors & corruptions which they beare with amonge themselves, & lay them & the errors with vs togeather, & they shall see their equality.

Some of you, hold it vtterly & simply vnlawfull, to sweare by a booke, to proue a will, take an administratio<sup>n</sup> or sue in the Ecclesiasticall Courts: To shut vp your thops vpon Holly dayes & Festivall dayes, &c. And that these are the inuentions of Antichrist, &c. And others of you, hold these things also geather lawfull, & haue & doe put them in practife, with many other such like things which I could name. But these shall suffice.

Now the thing which I would fro hence note is this. Can you among your selves beare with such weighty pointes as these, which you say are the inuentions & traditions of Antichrist that man of sinne, which ( in your accompt ) are the 7 marks of the Beast, which whosoever receiveth, shall drinke of the wine of the wrath of God, & shalbe tormented in Hell fier for ever? And will not your stomackes serue you, to beare with the Churches of England, in the like, or rather in far lesser matters? what equitie is there in this? Surely you are (for the most part) so wholly gwen, & bend your wits & myndes so much, to

† I would  
you knew  
the marks of  
the Beast a  
little better.  
† Rev. 14.

Obiection.

Answer.

looke into the estate of other men & other Churches, & to apply the scriptures to them: As you sildome or never look into your owne estate, or apply the scriptures to your selves: But looke vnto it, it will be your decay in the end. You may see then by your owne practize all errors are not alike: But yet, will some say, are not all the scriptures & commandments of God fundamentall, & to be obeyed alike? ¶ Let such consider of this scripture 1 Cor. 3. 12. 15. amogst many other: which plainly proveth, that many errors ( so they be not of obstinacy ) may be built by a Christian vpon the foundation Christ Iesus, & yet be a true Christian still: For which see further Maister Jacobs answer in pag. 192. Againe there are errors simply fundamentall, which of their owne nature cleane abolish fro Christ: such are the errors of the Arians concerning the Deitie of Christ: of the Anabaptists concerning his humanitie: of the Papists concerning Iustification by workes, praying to, & trusting in saints, and such like, which directly raze the very foundation. But that any one, or all, of the errors in the churches of England are of this force (as you would seem to hold by all your 9 Reasons) is most impiou.

### SECTION 3.

pious and vngodly to affirme: And as Maister Jacob very well noteth in his answer to every one of them: You therby overthrow the Martyrs in Queene Maries dayes, from being christians, who held the very same corruptions in their ministry, worship, &c. which is now held in England: But say you, *the Martyrs sawe further*. Then you confesse against your selves, that our errors doe not simply abolish from Christ (as you every where affirme most vngodly, especially in defence of your 7. Reason.) But that if men in these things see no further, they are in the same estate with the Martyrs. Now if you would have your Reasons hold, you must prove the churches of England all coui-  
cted in conscience, which I hope you will not go about to doe.

Thus much concerning the nature of our errors; whether they be of obsti-  
nacie, or against the fundation directly: which is the Second note I desire to be observed.

#### The Answer.

This second note of his, is as foolish, as scrupulous, as contriuitious, as the former. See it here, in his changing of the question between vs: in his lessening of the corruptions: in his miswatching of things unequal: in his abusing our difference of judgement, and rebelling off vs: in his perverting the Scriptures, and example of the Martyrs, &c.

The Question between vs, is not as he pretendeth, but thus: First concerning them, Whether the good doctrines of the Church of England being joyned together with theyr Antichristian errors and corruptions, do make theyr Assemblies an 1 people in that estate to be true Churches and Christians. Then concerning vs, Whether notwithstanding the good doctrines professed in theyr Church, we may and ought to separate from theyr Antichristian Ministry, worship, confusion &c. That thus the question standeth between vs, themselves cannot deny: though they seek to alter and turne from it here and euerp where. Therefore do we also desire thee (good Reader) to mpynd it well, and not to be caryped away (with the view of theyr good doctrines alone) from the question and matter in hand: but alway to have an especiall regard thereto. Notwithstanding if the question were as here he pretendeth, yet then both his owne and all Mr Jacobs defence of the Church of England is eben thus also quite overthrowen. For now it appeareth that both of them do vnderstand theyr Argument following, as if it were thus propounded:

Whatsoever is sufficient to make a particular man a true Christian and in state of saluacion: that is sufficient to make a company so gathered together, to be a true Church, notwithstanding the multitude of errors and corruptions retained among them. Mr Jacobs Argument: as it is now vnderstood by themselves.

But the whole doctrine, as it is publicly professed, and practised by law in England, is sufficient to make a particular man a true Christian and in state of saluation, viz. such a one as in simplicitie of heart beleueth and embraceth it: And the publick Assemblies of England are in theyr estate companies so gathered together (that is, they do in simplicitie of heart so beleue and embrace).

Therefore it is sufficient to make the publick Assemblies of England true Churches, notwithstanding the multitude of theyr errors and corruptions.

The Argument then being thus propounded, as by this note of his it must needs be, marked (I pray you) what followeth herebyon.

1. That as it hath ben propounded hitherto, it considereth not the Question, but is laide both in the Proposition and Assumption: as I have noted more particularly hereafter. Pag. 4. 10. 12. 13. 93. 97. 99. 106.

2. That in theyr estate we must mpynd, not theyr good doctrines alone, but theyr errors and corruptions withall. Of which there is neuer a word in all theyr Argument. See it, Pag. 37. 4. 63. 171. 172.

3. That the falsehood both of the Proposition and Assumption is now so manifest, as the deep propounding of them thus, is sufficient to refute them. But for this also see further, Pag. 5. 11. 12. 13. Now to speak here but of the latter brymch of the Assumption onely, let them tell vs, if themselves think theyr Assemblies and members thereof, do in simplicitie of heart beleue and practise the good doctrines of theyr Church. Nay, will they say that the Bishops (the chief officers and pillars of theyr Church) do so embrace them? Not to speak of the main-  
thou



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Thousands of the Church, who do not so much as know the doctrines of truth retained among them. So far are they from professing and practising them in sincerity. And yet are they as well as the best members of the Church: partakers of the Sacraments: Ministers, Governours, copartners, of the Worship, Assemblies, proceedings &c.

4. Finally, mind that the Argument and Replies following speak of the profession and practise of all the Assemblies and members thereof, as they stand according to Law. Pag. 3. 6. But here he speaketh onely of such among them, as do in simplicity of heart believe and embrace the good doctrines: and therefore neither of all the Assemblies, nor of all the members of them. See then here how insufficiently they have reasoned, and how deceptively they have dealt all this while. Besides, the question being of a visible Church, he speaketh onely of such as may belong to the invisible. Which is not to the point in controversy. For the profession and practise according to Law (spoken of in the Argument) may be known and discerned of men: the simplicity of the heart (here spoken of) God onely knoweth. Thus twining in and out, they have lost both the question: and themselves too! (I feare) If they returne not in time and with simplicity of heart unto the Lord.

The nature and force of the corruptions (derived from Antichrist the deadly enemy of Jesus Christ) is purposely handled in the discourse following, in the 1. 2. 3. 6. 7. and 9. Reasons. \* 1. Tim. 4. 1. The Apostle saith, that even \* the forbidding of Meats and Marriage, is a departing from the faith. 2. 3. Dr. Beza speaking particularly of the Church of England, and but of fewer or five of the corruptions, viz. plurality of benefices, licences of Non-residency, licences to marry, and to eat flesh, saith that the Antichristian Church hath not any thing more intolerable, yea that the retaining of these is not a corruption of Christianity, but a manifest defection from Christ. Now if fewer or five of the corruptions: yea if two of them, be a manifest departing from the faith of Christ: what may we think of the whole Hierarchy and multitude of Antichristian abominations retained among them besides?

Yet this mans conscience is so seared, as he feareth not to say though they were thrice as many as they are: yet they are not to the purpose for which they are begged, that is: to convince the Antichristian constitution of the Church, and to warrant separation therefrom. Which is as much as if he should say, more plainly, let the Apostles say of it what they will: and let Christ himself command us never so straitly to separate from such, and to touch no unclean thing at all: (1. Tim. 4. 1. 2. 3. 2 Thes. 2. 3. Rev. 18. 4. 2 Cor. 6. 17.) Yet it is to no purpose, if D. B. and Mr Jacob with the Church, consents agree otherwise.

The Anabaptistical perfection then, whereof he dreameth, he may well apply to himself and his fellows: who will be perfect and holy in their way: if their owne sayings perswade them so: albeit they stand in never so many known errors: and those also of Antichrist: yea and peremptorily condemn all such as partake not in the Church: but separate from the Antichristian worship and Ministry: as Christ hath commanded.

The way and constitution of our Church, is according to the Testament of Christ. Weakly in deed as with much imperfectly do we walk therein by reason of sinne: that both so compassed as cleave fast unto us. Neither was there ever in the world any Churches or Christians: whose case was not such. Nor can we ever look for other upon the earth. Even the Prophets and Apostles have thus acknowledged of themselves. Isa 64. 6. 9. Psal. 19. 12. 13. and 103. 10. Job. 9. 30. 31. Hab. 3. 1. Rom. 7. 14. &c. 1 Cor. 13. 9. 12. Heb. 12. 1. Jam. 3. 2. 1 Pet. 4. 17. 18. 1 Joh. 1. 8. 9. 10. and 2. 1. 2. But should we therefore be perswaded to abide in known errors: or to instruct such Churches as stand in the way and constitution of Antichrist? Common sense might teach to reason otherwise, and to discern between things that differ so much, as these do, one from another.

For our difference of judgement in some things, if it were as he saith, yet it would not thing availe them. The Christians in the Primitive Churches differed in judgement among themselves in divers weighty things, some concerning Judasme: some concerning Paganisme: &c. And since that time: \* the Martyrs in Queen Maryes daies and former ages did in sundry things (and those of great moment, and concerning Antichrists religion) differ in judgement one from another. Should these therefore have approved and taken part with the Jewish, Heathenish, or Popish Churches in their other errors: wherein they did jointly see and witness the truth against them? Or will he say: there was therefore no equity in their dealing: because they did it not? Or that they were so wholly given and bent their wits and minds so much, to look into the estate of other men and other Churches, and to apply the Scriptures to them: as they seldom or never lookt into their owne estate, or applied the Scriptures to themselves?

\* A.C. 11. &  
15. and. 21.  
Chap.  
Rom. 14. ch.  
1 Cor. 8. and  
10. chap.  
Phil. 3. 15. 16  
\* See the  
A.C. and  
Monuments  
&c.

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themselves: For thus absurdly and unconscionably doth this man reason against vs. Off  
which more hereafter.

Now for the particulars here mentioned: the first which is of swearing by a book: is an  
impudent buttrith: so far as ever I knew or heard of any among vs. Not onely some but all  
of vs hold it simply vnlawfull to sweare by a book. It is \* the Name of the Lord onely, \*Deut. 5. 13.  
by which all men ought to sweare. Thus we do all professe and practise. In deed about the  
ceremonie of laying the hand vpon the book (thereby to signify that we do take the oath) there  
hath ben question: some thinking that it might be so done, as t Abraham's servant (when he  
took an oath) put his hand vnder his Masters thigh, and yet sware vnto him onely by the  
Lord God of heauen and earth: or as Abraham did himself lift vp his hand to the Lord, when  
he saue of bound vncircumcised: as we read: Gen. 14. 22. Others thinking that because it hath  
ben superstitionally abused: and still may nowise in the ignorant the error of swearing by the  
book: that therefore it should not be done. 1. Thes. 5. 22. And notwithstanding this difference  
yet all of vs (for the reasons last alleadged) think it better to be left then retained still, and  
some other ceremonie free from such pollution and dainger (as the lifting vp of the hand to  
heauen: or such like) to be used in stead thereof.

For probates of vns, taking of administration, suing &c. some it may be think: that the things  
themselves being in their nature merely Ciuill: and the ordering of them being put over to  
the Doctors and Professors of the Ciuill Law: then might thus far be admitted. And this so  
much the rather: because if all the Popish Hierarchy and Canons were quite abolished out of  
the Land (as they ought to be) yet an order for these things notwithstanding were still to be  
had, and such as are full in the Ciuill Law might be employed there: as well as any other  
of the Common wealth: being by the Prince and Magistrates appointed thereunto. Others  
thinking / that inasmuch as these causes / Courts / & Officers are now in their estate com-  
mitted to the Prelates (whose functions are merely Antichristian) that therefore they should  
not be admitted at all. Yet here againe all of vs agree in this: that the whole Hierarchy with  
whatsoever belongeth thereto, is wholly to be abandoned and refused, and no spirituall coun-  
sion to be had therewith at all.

For shutting vp of shops on Holydaies and Festivall daies &c. (as he doth Popishly terme  
them): What if some think / that our bodyes / goods / and lands: being subiect in the Lord  
(as they ought) to the Magistrates, that therefore they may at their appointment then shut  
up their shops, as they do on the Queens day or such like sole-mnities? And others think,  
that inasmuch as their Holydaies both are popish daies and popishly used for their diuine  
worship: that therefore they should not shut up their shops on these daies more then any other.  
Yet all agree in this, that these daies (though the Prince commaund it never so straitly) are  
no more to be set apart or used for publick worship, then any other of the seuerall daies: Also,  
that they need not leave their work any more on those daies, then any other whatsoever.

These are the particulars he nameth. If he could haue mentioned any other of greater  
moment, you may be sure then should not haue ben omitted. Let him know then, that we  
do and ought to account it among the mercies of God towards vs, that our difference in iudg-  
gement is but such: specially considering, that there is so great a mastery of iniquity in the  
religion of Antichrist, throughout all the parts thereof, as (if it were possible) the very best  
should be decried: that we are as it were but newlin and as yet weakly come out of that spi-  
rituall Babylon: that the particulars here objected were never publickly debated and discus-  
sing vs: that as the Primitive Churches, so ours have ben exercised not onely with ma-  
ny other questions and controversies but with sundry perverse, hypocriticall, contentious,  
and fantasticall spirits, which have much troubled vs and caused the truth to be evilly spoken  
of: then creeping in at first vnder a show of holines, and so for a time continuing, untill  
God by one means or other discovered them, and in his time cast them out from among vs:  
finally that when the best on each know here but in part, and therefore no sharbell. If discer 1 Cor. 13. 9.  
ing but according to the measure we have receiued, and this measure being diuers in euerie 12.  
one, our iudgements may come and in sundry things differ, untill God reueale more and  
further. Besides, that euen by this means, we might learne to beare one with another: and  
if any with vs be contentious, that they might know we have no such custome, nor the Chur-  
ches of God.

The use then that we are to make of such difference of iudgement, is not that we should  
therefore abide in our own errors our selves, or appoyne knownen evil in others, or soune with  
any false worship and seruise in the service of God, or refuse any truth reuealed vnto vs  
N Y (whereas)



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(wherein we do all agree in one): but that being delibered out of the power of darkness, which is in the Kingdome of Satan and Antichrist, we should walk together as children of the light/ holding forth the truth whereunto we are come, jointly and faithfully, against all adversaries thereof, and waiting with patience till God reveale further for the more uniting of our minds wherein any shall yet differ one from another. And this both the Scripture teacheth warrant unto us, Phil. 3. 15. 16. Rom. 14. 5. 6.

But now if any crying in their judgement, do not so rest in peace, but will needs proceed further to spread their difference among the brethren, to urge and pursue the practice thereof, to disquiet the rest that are contrary minded, to refuse communion with the Church unless they would join or consent unto them therein: then are such being first convinced and remaining obstinate, to be further proceeded withall by the Church, as the case and their carriage shall require. And that so, as if any be found but to be contentious, they are even therefore to be reproved, and (if they cease not) to be cast out and removed from the Church: For which see, 1 Cor. 11. 16. Gal. 5. 12. Math. 18. 17. Rom. 2. 8. 1am. 3. 13-18. Thus we are persuaded, and thus we walk and practise.

Now let the Reader judge, how frivolous this his objection is: seeing there may be sundry things wherein the brethren of the same Church may differ in judgement among themselves, and yet notwithstanding walk together in the same faith/ testimony / and fellowship, wherein God hath united their minds: none of them being contentious, to disquiet the Church or the members thereof: and all being ready to receive the truth, which God by his word shall further make known, whatsoever it be. And this I dare boldly say, that whosoever shall not thus hold and walk, they shall not onely condemn the Apostles, and Primitive Churches/ together with the Martyrs (whose examples I alledged before): but shall find by experience that neither any Churches, neither so much as two or three men, shall ever be able to keep fellowship any while together among themselves. Note also, that when such please themselves most in their contentions and confusions: thinking they do God service therein/ even then they do most displease him, who is the God not of confusion/ but of peace/ as we see in all the Churches of the Saints. 1 Cor. 14. 33.

This I thought needfull to write (being thus occasioned) concerning this point. I could also put him in mind of the manifold and irreconcilable difference of judgement which is in their Church and the members thereof, between the Prelates, Reformists, Rewriters and Antidiverters/ with the like. But I will not stand upon it. And but here what Mr Jacob professeth openly in the Treatise following, viz. that the things which the State of their Church holdeth to be Christs ovne, he holdeth to be Antichrists. Then which what can be more contrarie? Will they now therefore afford that favour to the Papists Anabaptists/ and other Antichristians/ which they would should be afforded to themselves, namely: That as they would be accounted true Christians/ though their faith in Christ/ notwithstanding their errors (which they must acknowledge are infinite many/ even in their Church-constitution/ so they should account of the aforesaid Antichrists and others in the like case? Or will he now say/ that even common sense and humanity would require them to graunt this? When he is at leisure to write such an other Preface in defence of Mr Jacob and himself/ as he hath done this in defence of their Churches/ then it will be time enough to impresse this thing a little better in their minds. In the meane tyme/ this may suffice to shew how senseless and unreasonable their reasoning and dealing is.

By the marks of the Beast (spoken of Rev. 14.) we understand: the defection and constitutions of the man of sinne/ spoken of 2 Thes. 2. 3-12. 1 Tim. 4. 1. 2. 3. And that for these causes: 1. Because these Scriptures speak of one and the same estate as Apostasy of Antichrist. 2. Because the Beasts marks are in "this place of the Revelation directly opposed to the commandments of God and faith of Jesus. So that as Gods commandments for his people/ so the ordinances of Antichrist also/ for his/ are as signes and marks / by which such as receive or refuse them/ may well be discerned and known. Exod. 13. 7. 9. 10. 12. 16. and Deut. 10. 18. with Rev. 14. 9. 12. 3. Because the Apostle to Timothy nameth in particular the forbidding of meats and Marriage ( which are part of Antichrists constitutions ) as budoubred marks of that departure from the faith. 1 Tim. 4. 1. 3. 4. Because the many particulars concerning the apostasy of the Man of sinne/ mentioned in the Epistle to the Thessalonians/ are such as are both opposed to the ordinance of Christ, and evident marks of the defection and body of Antichrist. 2. Thes. 2. 3-12. Touching which/ and other Scriptures (viz. 1. Ioh. 4. 1. 3. and 2. Ioh. ver. 7. 9. 10. Dan. 7. 8. 25. Rev. 13. 11.) describing also the marks of the Beast Antichrist:

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Christ: I have written in \* another Treatise more purposely: which may there be seen.

Here I will onely annere the testimony of one of the Martyrs a good while since/when Martin Luthers as yet was but a title discovered: in respect as since that time he hath ben. One of the Articles against Iohn Claydon, who was burned at London in Smithfield: in the yeare 1415 was this, That the Bishops licence for a man to preach the word of God, is the true character of the Beast, that is Antichrist. Where marke/that albeit a man preach the word of God / yet he saith the Bishops licence so to do/is the Beasts marke. Act. and Monum. edit. 5. Pag. 588. b.

\* A treatise of the Ministry of the Church of Engl. Pag. 7. 12. 20. &c.

Thus much I thought to write here also concerning this point. Yet if D. B. or Mr Jacob for him (who do both of them receyve and carpe daily the Beasts marks in theyr foreheads and hands, and therefore may well have since knowledge thereof) can shew them any better from the word of God, I shall willingly heare it. And seeing that here he wisheth we knew the marks of the Beast a little better / we do also entreat him (if his leisure and ability will serve) to make them a little better known unto us.

But I doubt, it will now be found in him and the rest of them at this day: as Mr Aidlep (that faithfull Martyr) found and complained in his time: saying, I feare me (nay it is certayne) the World that wanteth the light of the Spirit of God (for the world is not able to receyve him / saith Iohn) neyther doth nor shall know the Beast, nor his marks, though he rage cruelly and live never so beastly, and though his marked men be in number like the sand of the sea. Act. and Mon. 5. edit. Pag. 1618. b.

To conclude this matter then / may I not well retorne theyr owne speech upon themselves and say, Surely they are (for the most part) so wholly given, and bend their wits and myndes so much to look into the estate of other men and other Churches: and to apply the Scriptures to them: as they seldom or never look into their owne estate, or apply the Scriptures to themselves. But let them look unto it, it will be theyr decay in the end.

That all errors are alike is a fancy of his owne. We did never imagine it. We know and professe otherwise. To give but one instance, The Jewes, the Arrians, the Papists, the Anabaptists, the Lutherans, the Anabaptists &c. do all of them at this day erre very greatly concerning the Person or Office of Jesus Christ, who is the onely foundation of the Church. Yet we know, theyr errors are not all alike. Some are greater, some lesser: some in one point, some in another. But this we say, that all theyr errors are such, as every faithfull Christian ought to eschew them, and to witness the contrary truth against them, unto death, as they will answer to God at that day.

\* I Cor. 3. 11.

His objection likewise of all the commandments of God to be obeyed alike &c. is of his owne coping. I do not think that ever he heard it of any of us, or that he did ever see it in any of our writings. If he did, he may shew it. We know / that Christ speaking of the duties of the first Table: saith: This is first and the great commandment. Mat. 22. 39. And that therefore the duties of the second table must alway give place to the first / as to the greater (Mat. 10. 37. 39. Luk. 14. 26. Act. 20. 24.) Except, when the mercy commanded in the second / is to be preferred before the ceremonies required in the first, and such like. Hos. 6. 6. vith Mat. 12. 1-7. Luk. 13. 14-17. We acknowledge also there is difference in the commandments of the first Table, when they are compared together one with another. And in the commandments likewise of the Second. And consequently therefore in the duties required in both: for our obedience. These things are so well known, as they may learne them of very children.

Note withall, that we are bound to keep not onely the greatest of the commandments of God, but even the very least (notwithstanding any perswasion/prohibition/ or persecution to the contrary) because they are all from one and the same God: with commandment to obey them all and every one: and that under paine of damnation. Therefore also Christ saith/ The second is like to the first and great commandment / Mat. 22. 39. Now if any in this sense do say that all the Scriptures and commandments of God are fundamentall and to be obeyed alike, it may well be understood according to that saying of our Lord Jesus before alleged, Mat. 22. 38. 39. 40. Otherwise there is difference to be put (as is aforesaid) in the duties both of the two Tables themselves / and of the severall commandments of each of them.

His inserting of these two words / the Scriptures and fundamentall (when he saith, that all the Scriptures and commandments of God are fundamentall and to be obeyed alike) I will not now further stand upon. It seemeth he did it for some evasion: Which I doubt not but



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his next Reply & if he be not already at a Non plus) will make moze manifest. Till then, let this suffice which hath ben said.

The place of (1 Cor. 3. 12. 13.) both he and Mr Jacob do misvnderstand and misallege. The Apostle speaketh not there / of any false doctrine or errors built vpon the foundation / but of the entitling speech of mans wisdom and vaine eloquence off words. Vpon which it came to passe / that although they taught nothing but the truth and so built vpon the foundation Iesus Christ / yet they did it vnworthily / and not as became the simplicitie of the Gospell of Christ. That this is the true and plaine meaning of the Apostles speech / appeareth thus:

1. First / by comparing together the second and third chapters of this Epistle: Where 1 Cor. 2. & 3 all may see / that he speaketh not a worde of any error or vnt ruth that was taught, but of the simplicitie (on the one hand) and of the ostentation of speech and humane wisdom (on the other) which was vsed by the Teachers of Corinth in their building vpon the foundation / that is / in their teaching of the truth of Iesus Christ.

2. Secondly / for that the very terme \* here vsed by the Apostle / concerneth directly the manner of teaching or building vpon the foundation / not the matter taught or built vpon it. His wordes are these: Let every man take heed **πῶς** how he buildeth vpon it. The word which he useth here is **πῶς**, how. for the manner: not **τί**, what, for the matter.

3. Thirdly / because for the matter taught / the Apostle doth els where give another rule concerning all teachers of errors and false doctrine (though they should be Angels from heauen) viz. to give them no countenance at all / neither to have any communion with them / but to separate from them / and hold them accursed. 1 Tim. 6. 3. 4. 5. Gal. 1. 8. 9. Rom. 16. 17. 18. 2. 10. ver. 10. 11. Rev. 2. 2. 18. 19. Note also / that of the teachers spoken of to the Corinthians / the Apostle saith themselves shall be saved: albeit they vvorke (of affected eloquence) do burne and burnish away as smoke: Whereas contrariely of the teachers of erroneous doctrine he saith. They haue not God: neither serue the Lord Iesus: but are accursed. For proof wherof / see the Scriptures here alleadged before.

4. Finally / because the Apostle writing els where to the same purpose and to the same Church of Corinth / doth himself plainly declare that this is his meaning: As namelie in 1. Cor. 1. 12. 13. 17. 19. 20. 21. & 2 Cor. 2. 17. & 4. 2. & 11. 3. 4. 5. 6. For which cause it may well be thought / that the Spirit of God in this place did in great wisdom and of purpose compare their entitling speech and vaine eloquence / to vvoid: hay and stubble which are combustible & cannot abide the repall of fire: that whereas they did much glory in this course / they might euen by this resemblance now see and consider the vanitie thereof / and how vnworthily it was to be suted with the foundation / which is Iesus Christ. As on the contrary / he resemblith the teaching of the Gospell in simplicitie and plaine evidence of the Spirit. to gold and silver / which will abide the fier / and to precious stones which are of great balue: to teach them by this comparison / that albeit such manner of teaching seemed base in outward shew and were of small account with men / yet it is in deed precious / such as will endure the triall / and is accepted with God / as being the right handling of the word / and suitable with the foundation / Iesus Christ.

Thus much I thought to write here / for the clearing of the true sense and meaning of this Scripture. Which by reason of misvnderstanding / is perverted not onely by the Papists in mainteining their sepned Purgatorie: but by many Protestants also / partly to uphold such errors and doctrines as they hold against the word of God / partly to defend their estate / notwithstanding that such errors and false doctrines be retained among them. Now by this which hath ben said / the Reader may see / both how ignorantely this Scripture is misapplied by Mr Jacob and his Brethren: and that being disappointed hereof / they haue not so much as the appearance of any one Scripture to alledge in defence of their Church estate. But it comes well to passe (as one sayth of Purgatorie / spier) that their Church constitution is built of shubble wood and hay / so as the name of God being now kindled agayne / there is no marvell that in our dayes it is for the most part already set on fire.

For Mr Jacobs answer in Pag. 192: As also for the exceptions he bringeth here / of errors simply fundamentall &c. of the Martyrs: of the Church of Englands conuiction: obduracy &c. For these (I say) because they are all boycotted from Mr Jacobs Keyplees following (whither himself referreth vs) I haue there purposely handled them / and therefore will I not here stand vpon them / but thither referre the Reader for them. As namelie / for Mr Jacobs Reply in Pag. 192. to the answer therof in Pag. 203. &c.

\* Bera in  
1 Cor. 3. 10.

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For the exception of errors simply fundamentall &c. to Pag. 23. 51. 114. 144. 147. &c. For that of the Martyrs to Pag. 8. 29. 40. 41. 44. 46. 54. 67. 79. 162. 182. For the Church off Eng- land thep; contradiction/obstinacy / &c. to Pag. 42. 53. 78. 103. 108. 126. 127. 130. 131. 132. 140. 161. 174. 175. 203. &c. Finally, for these and all such like/ to the whole Treatise following/ where Mr Jacob (this mans Rabbi) both speaketh himself/ and is answered agayne. Yet before we proceed vnto it/ let vs see what the third note is/ which he would further haue here to be obserued.

### D. B. His Preface to the Reader.      Section 4.

3. Thirdly, I would desier the Reader to observe, the wresting and misaplying of certen places of scripture, vvhich (partly in this Treatise, and also in other their vvitings) they alleadge for their absolute and peremptory separation from the Churches of E. gland: VVhich I haue thought not amisse here to sett downe, that thereby the Reader (and themselves, vppon better consideration of the ende and scope of the holy Ghost in these places) may see, how they wrest and misapply them, cleane contrary from the true and naturall sence thereof.

The scriptures vvhich they alleadge for theyr separation, are these.

Then the sonnes of God law the daughters of men. Gen. 6. 2.

Yee shall keepe therefore all mine ordinances and all my iudgments and doe them, that the land whither I bring you to dwell therein spew you not out, therefore shall ye bee holy vnto mee, for I the Lord am holy, and I have separated you from other people, that you should be mine. Lev. 20. 22. 26.

So the children of Israell which were come agayne out of captiuitie, and all such as had separated themselves vnto them from the filthines of the Heathen of the land, to seeke the Lord God of Israell, did eate, &c. Ezra. 6. 21.

Depart, departe yee, goe out from thence, and touch no vncleane thinge, goe out of the midst of her, be ye cleane that beare the vessels of the Lord. Isa. 52. 11.

Flp from the midst of Babell, and departe out of the land of the Caldeans. Ier. 50. 8. And flp out of the midst of Babell, and deliuer euery man his soule from the fierce wrath of the Lorde. Ier. 51. 6. 45.

Come not yee to Gilgall, neither goe ye vp to Bethauen. Hos. 4. 15.

Come to Bethell and transgresse, ad to Gilgall and multiply transgression, &c.

Seeke not Bethell nor enter into Gilgall, and goe not to Beerl heba. Amos. 4. 4. 5.

Saue your selues from this froward generation. Act. 2. 40.

And when certen were hardned and disobeyed speaking euell of the way of God before the multitude, he departed from them and separated the Disci- ples, &c. Act. 19. 9.

Therefore come out from among them, and separate your selues, saith the Lorde, and touch no vncleane thing, and I will receive you. 2 Cor. 6. 17.

And I heard another voice from heaven, saying, goe out of her my People, that ye be not partakers in her sinnes, and that ye receyve not of her plagnes. &c. Rev. 18. 4.

These are the very mayne grounds, on vvhich theyr separation is builded, vvhich being duly vvei- ghed vvhith the scope of the text, you shall very easely finde, that not one amongst them all, vwill hold in proportion vvhith this time, nor beare the separation they gather from them. First because either they concerne such times and states as the people that liued in them, were professors of, or subiect vnto, open grosse Infidelitie, & either Heathē or Antichristiā Idolatry, not in some particu- lar customes & outvvard ordinances, but in the vvhole body and pover of Heathen & Antichristi- an religion, such as could not possibly stand vvhith true faith and religion at all: VVhich can not be said of these times & present standings, vvitout open vntruth. 2. Or els because if they be not of that sort



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that fort, they afford no such absolute separation at all, but only from wilful / rebellious / and obstinate disobeyers, & evill speakers, and from apparant grosse corruptions, but not from the whole publicke body of those assemblies, nor from the lawfull and good things vsed in such times as standings, as have not wholly swarued from the faith, though there were divers grievous faults, both in doctrine and practise, suffered among them. As by the example of the Ievvish Churches in the times of the Prophets, especially of Christ himselfe, may plainly appeare. The Evangelistes make mention in diuers places, That they worshipped God in bayne / teaching for doctrine menys preceptes. They made their proselytes the Children of Hell, two fold more then they were before. They made the commaundements of God of none effect by their traditions / such as beleeveth in Christ they excommunicated. &c. Yet were they a true Church, notwithstanding these and many other grievous enormities: with whom Christ himselfe and his Apostles, had communion and fellowship, sometime in those good things that were among them. And so might they with the Churches of England, without iustifying or allowing these things, which they see to be euill. All which things doe more fully appeare in the conference it selfe, as it followeth hereafter.

### The Answer.

May it not sely be said and applyed to D. B. in this case / which Christ hath spoken concerning all such: How sapest thou to thy brother / Suffer me to cast a mote out of thyne eye / and behold a beame is in thyne owne eye. Hypocrite / first cast the beame out of thyne owne eye / and then shalt thou see clearly to cast the mote out of thy brothers eye. Mat. 7. 4. 5. Euen the deep lenth thing / yea and all the shew from Scripture that he brought for defence off the Church-estate / what is it els / but the wresting and misapplying of that Scripture to the Corinthians (viz. 1. Cor. 3. 12. 15.) as before may be seen in his Second note: And now againe for those Scriptures which here in his Third note he setteth downe eyther as alledged by him / or noted by himselfe out of the Evangelists for defence of the estate: what oether thing doth he in answer of the one / or allegation of the other / but onely pervert the same / against the true sence and purpose of the Spirit of God therein: Yet so: so impudent is this Badger become / as having so great a beame in his owne eye / he will yet pretend as if he saw a mote in anothers eye. and think he hath said enough in defense of himselfe and his Churches estate / if he can but pretend that others misapply the Scriptures against them. But as Salomon saith: Better is the poore that walketh in his uprightness / then he that abuseth his lips and is a foole. Prover. 19. 1. Therefore will I here both shew the uprightness of our walking / and will also convince the foolish abuse of his lips.

First then note / that there are three things specially for which we alledge these and many other Scriptures which he contraileth. Namely / 1. That in the constitution of every true visible Church / even from the beginning of the world / this hath alway ben one speciall thing to be observed / that it was separated from the world and abominations thereof. As for other wise could there ever be any true visible Church upon the earth. And yet with the Church of England it is not thus / in their estate.

2. That the Church of England notwithstanding standing in confusion with the world / and subiect unto Antichrists / Danisties / worship &c. we therefore (as all other the people of God) are bound to separate and depart from it / because otherwise we could not but partake in her sinnes / and so be subiect also to receiue of her plagues.

3. That being thus separated from them / we are bound to joyne to the true Church of Christ in the communion of his Gospel / to keep all his ordinances / whatsoever he hath in his word prescribed for his Church / notwithstanding any persecution or exception of Man to the contrary.

These three things are so evidently and undeniably taught in these and the like Scriptures throughout the book of God / as it is straunge and lamentable that any having them thus applyed / should yet be so piteously blind as not to see it / or so impudently bold as to deny it. For other the like Scriptures therefore / teaching the same things / see these also / Gen. 9. 27. & 12. 1. 4. 7. & 19. 12. 16. et 35. 2. 3. Exod. 4. 22. 23. & 8. 25. 26. 27. & 10. 8. 9. 24. 25. 26. & 19. 5. 6. & 20. 4. 5. 6. Numb. 16. 26. Deut. 7. 3. 5. 6. 11. Lev. 18. 30. Ezia. 9. 14. Psal. 110. 3. & 119. 21. 113. 123. Esa. 2. 2. 3. & 8. 12. 18. & 9. 16. & 44. 5. Ier. 4. 18 & 15. 19. & 18. 12. 15. & 50. 4. 5. 8. Ezech. 10. 44. & 22. 26. Micah. 2. 10 Zach. 2. 7. & 8. 21. 22. 23. Mal. 1. 6. 7. 8. 12. 13. 14. & 2. 8. 9. 13. & 3. 16. 17. 18. Mat. 28. 20. Ioh. 7. 17. & 10. 1. 5. Act. 2. 41. 47. & 5. 29. & 9. 26. 27. 28. & 17. 4. 7. 34. & 28. 24. Rom. 16. 17. 18. 1 Cor. 5. 6. 7. Phil. 1. 5. 27. 28. & 3. 2. Col. 2. 8. 22. 23. 1 Thes. 5. 22. & 2 Thes. 3. 3. 12. 1 Tim. 6. 3. 4. 5. 13. 14. & 2 Tim. 3. 1. 2. 3. 13. 14. 15. 2 Ioh. ver. 9. 10. 11. Iude. ver. 3. Rev. 14. 9. 12. & 17. 14. & 19. 9. & 20



## SECTION 4.

9. & 20. 4. 6. and 21. 7. 8. 27. and 22. 10. - 19. The words of these and the like Scriptures / I need not here set downe. The godly Reader will search them (I doubt not) after the example of the Bereans / so much commended by the Spirit of God / A. 17. 11.

Next I answer / that the Apostles do themselves so alledge and apply the Scriptures to the matters which they handle / as we after their example do in this. For proof hereof / see but these places following, and wpend them well, 1 Cor. 6. 16. and 9. 9. 10. and 10. 7. - 18 and 14. 21. Rom. 9. 25. 26. 27. 28. 29. and 10. 18. Heb. 2. 13. 14. and 3. 7. &c. and 12. 26. 29. and 13. 2. 5. 6. 1am. 2. 8. 9. 10. 21. 22. 23. and 4. 5. 6. and 5. 16. 17. 18. 1 Pet. 1. 16. and 2. 10. and 3. 20. 21. 2 Pet. 2. ch. 1oh. 19. 36. 1 Ioh. 3. 12. 15. Iude. ver. 5. 6. 7. 11. 14. 15. Rev. 11. 8. Now compare herewith the places in the old Testament from whence these are borrowed / and you shall find that divers differences might be noted between the one and the other. Shall we therefore say / that they are wrested or misapplied by the Apostles? God forbid. To give an instance or two. The Apostle Paul alledgeth that against fornication / which by Moses was first spoken of lawfull marriage / 1 Cor. 6. 16. compared with Gen. 2. 24. And in the same Epistle / albeit the Corinthians which were of the Church there / did not worship God by the Idols of Corinth / but did onely eat at the feasts in the Temple / which were after the sacrifices done: yet the Apostle alledgeth against them the example of the Israelites, who both made a golden calfe / and by it worshipped the Lord. 1 Cor. 8. and 10. chap. with Exod. 32. 5. 6. And the Apostle James / speaking but of one particular breach of the Law / viz. the accepting of mens persons / alledgeth and applyeth against it, the summe of the whole Second Table. 1am. 2. 8. 9. 10. with Lev. 19. 18. And Jude / against Apostates / Schismatics / disturbers of themselves / rapers / murderers / malicious / covetous / presumptuous / lascivious / hypocritical / unstable / discontented / and such like persons / alledgeth the Prophets / Scriptures / examples / which were before / of them in Enochs time / of the unbelieving Jewes / the Sodomites / evil Angels / Cain / Balaam / Corah / &c. Iud. Epist. with Gen. 3. 1. and 4. 3. - 16. and 19. 1. - 25. Numb. 14. and 16. and 22. chap. &c. Now in these / as in the rest / and many other so alledged in the Scriptures / may divers differences be observed. Yet are they all notwithstanding / fit and pertinent for that wheresunto they apply them. Nayther can any be ignorant / but that there will be difference eptere of time / place / cause / seve / persons / things / manner / or such like circumstance / in any allegations / and yet they be pertinent nevertheless.

It is not materiaall then / though some differences might be noted between the case of England / and the persons of whom those Scriptures speak: seeing notwithstanding they do fully prove that / for which they are alledged. Let the Reader also wpend here / an old Popish shift / whereby they labour to turne away the evidence of any Scripture that is urged against their corruptions / viz. by noting some difference between their case and such as the Scriptures alledge speak of. This you may see ever where in their shemish notes on the New Testament / and in all the rest of their books and defence of their Church and religion.

But now further / to make the abuse of his lips yet the more manifest, marke that the very Scriptures here mentioned by himself / speak not onely / of the whole body and pover of Heaven and Antichristian religion (as he pretendeth) but of every particular ordinance and business / belonging therunto. For thus they speak expressely. Touch no vncleane things: Keep all myne ordinances and all my judgements: Be ye cleane: Partake not in her sinnes, &c. 23. all which is most plainly forbidden all manner of partaking not of the whole onely / but of every parcell of Antichrist / or any other false worship whatsoever.

As to the second difference which he noteth here / of their vvilfulness: rebellion / obstinacy: partaking with the lawfull and good things used among them &c. it is handled and answered in the Treatise following. Pag. 42. 43. 88. 108. 130. 132. 161. 170. 171. 175. 180.

The particulars which he setteth out of the Evangelists touching the Jewes / are the speeches and testimonies of reproof / given unto them by Christ / wherunto he threatned to take away from them his kin gdom / because of those sinnes and other the like among them. Mat. 21. 43. This man himself knoweth / we never doubted but true Churches might fall into error / and the members thereof walk corruptly (in which respect they are subject to be reprobed) And yet notwithstanding the Church constitution and functions be lawfull and copied withall / but all they refuse the voyce of Christ and will not be reclaimed (Rev. 2. and 3. Math. 21. and 23. A. 2. and 13. and 17. and 28. chap.) Whereunto when once they come / then are all taught to separate and save themselves from such a froward generation. A. 2. 40. and 13. 46. 47. & 19. 9. E. 8. 12. - 16.

Now if we may separate from such as have been true Churches / when they so fall into sinne  
and press

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and persist as is afore said / notwithstanding that otherwise they professe many Doctrines of truth: how much more may and ought we to separate from all false Churches which stand in the apostasy of Antichrist: that stand of Sinne / howsoever they professe some truth withall: 2 The. 2.3. 12. with Rev. 18.4. Ezech. 16.44. But of the difference both of the estate and dealing with true Churches and false. compared together / as also of the weakness and falsehood of this manner of reasoning which here he useth / I have other where spoke sufficiently / both in this Treatise following to which he referreth vs (Pag. 92. 161. 195.) and in another already published viz.: A Treatise of the Ministry of England: Pag. 45. 61. 62.

Note withall / that none of the Evangelists / neyther any other Scriptures do shew / that Christ or the Prophets did at any tyme communicate with the Heresies in any evil / but alway reprobated them. Whereas it is not possible / that any should communicate with the Church of England (though it be in the best things / even of the Ministry of the Word / Sacraments / Prayer / etc.) but they must needs partake in evil: As namely / with the Hierarchy / Liturgy / confusion / and other finnes of Antichrist / that some of perdition. Let him shew the contrary in any one thing among them / if he can. And of this also see more hereafter / Pag. 170. 171. 180.

Finally / let him tell vs if he have said any thing here / which they in St. Henry the eight his daies might not have alledged / when the Popes supremacy with much of his religion besides / was cast out of the Land / and yet they oppugned the truth in many things / and became drunken with the blood of the Martyrs notwithstanding.

### D. B. his Preface to the Reader. Section. 5.

Objection.

But vnto the examples of these Churches, me thinkes I heare already, that common answer and last refuge of theirs: vvhich is this. Those Churches (say they) were in a true outward constitution. And therefore were the true Churches of Christ, notwithstanding those grosse errors which they held in other points of doctrine and practise: But contrariwise (say they) the Churches of England have a false outward constitution, and therefore they are no true Churches of Christ, notwithstanding they teach truces of doctrine, &c.

Answer.

So the outward constitution is the maine point on vvhich they wholly depend, and for vvhich, they wholly condemne the Churches of England from being true Christians & in state of salvation: Vvhich I doubt not plainly to take avay. 1 And first concerning the constitution of the lewiss Churches. If we should examine the same, we should finde that it was as greatly altered and corrupted, as is the constitution of the Churches of England. Two high Priests having by simonie crept in at once, vvhich was unlawfull and contrary to Gods ordinance, / notwithstanding their

† 9. Reasons closes in their other writings, to allow them to be lawful by \* Zadok and Abimelech, and by \* 2 Chro. 24. † Jeruiah the chief Priest, & Zephaniah the Second: vvhich make against themselves: For there was never but one high Priest, as they confesse \* (Ergo not two as here were) the rest were

† 2 King. 24. indeed inferior to him: And yet amongst those, there was a chieftie also, vvhich were called, sometimes Second Priests, or Priests of the Second order. 2. King. 23.4. and sometimes chief Priests, Math. 27.1. These Scriptures being compared with those in the margin by them cited, doe make

\* Answer to it more plaine. Now, if the chief offices, were so corrupted and altered through covetousnes, as the Historie make mention: It is not likely, that the inferior offices did remaine sound: but were as much or more altered: The Priests (generally) being such covetous wicked persons, they offices being very gainefull: and besides they living vnder the authority of the Heathenish Romans, who ruled over them. All these things considered, it is very likely that the offices & outward constitution (on vvhich they so much depend) were wholly altered from the right institution; and therefore would make nothing for them. As for their allegation of Mat. 23.1. Vvhich they say, Christ

† Mr Barrov & Mr Greenwood, in divers Letters and Treatises. testified that they had true offices, by saying they sat in Moses chaire: it will not help them, any whit at all. For Moses was no Priest, as they were, but a Magistrate: and therefore Moses chaire must be understood of some what else: & themselves have understood it heretofore, of Moses doctrine,

### The Answer.

Do not they erre that imagine evil? And doth not a deceiver speak lyes? Prov. 14.22. What then may we think of him that counteth it a small thing to lye against man, if he do not also open his mouth against heaven, and give the lye to the holy Ghost himself? As both, in this man here.

Against vs (and I feare against his own conscience) he forgeth a lye / when he saith, we do wholly depend on their outward constitution &c. For he knoweth / we object against them besides



## SECTION 5.

does and separate from them, for much false doctrine publickly taught and maintained among them: and for the wretched persecution of the truth and Martyrs of Jesus. (Therefore do we not wholly depend on the outward constitution: from which (it is to be noted, that) he severeth the publick doctrine, as himself sheweth in the next Section: and so therefore here we speak accordingly.) And that he knoweth these things/ appeareth both by this Treatise first published by himself, where we have declared it in divers particulars (Pag. 66. 108. 157. 158. 159. 160.) and in that himself hath seen and alleadged in this very Section/ another treatise, written in answer of Mr. A. H. where no instances are given concerning this matter: No map be seen in that book. Pag. 10. 11. 12. 13. 22. 23. 37. 90. 91.

To the holy Ghost he giveth the speeche and maketh Christ our Lord a sinner, in that which here he speaketh first of the constitution of the Jewish Churches. For the Scripture teacheth that the constitution of that Church was a true one/ and that Christ did himself/ communicate therein with them. Per this man belides that he sayth afterwards, that it is very likely the offices and outward constitution thereof were wholly altered from the right institution: Even here at first he saith peremptorily, that it was as greatly altered and corrupted, as is the constitution of the Churches of England.

Which how shamefully false it is/ may appeare even by this/ that in those very times the estate of the Jewish Church was such, as they were a people separated from the world/ having the true Ministry/ ordinances/ worship/ and administration/ which God by Moses had commanded: As these Scriptures do plainly testify/ Luk. 1. 6. 8. 9. 10. 11. & 2. 22. 23. 24. 27. 46. Mar. 8. 4. Ioh. 1. 19. & 4. 22. & 5. 1. & 11. 55. 2 Tim. 1. 3. 5. For they would not at any hand admit of confusion of people of any other Ministry then God had ordained: No map be seen/ for the first, in Act. 21. 28. 29. and for the latter, in Ioh. 1. 19. 25. Mar. 21. 25. 26. How shameles then is it to say as here he doth, that their constitution was as greatly altered and corrupted as that of the Churches of England, which to this day stand confused of all sorts of people/ as well the prophane as the best among them/ and have no other Ministry or Liturgy, but such as they have received from Antichrist the man of Sinne, and from Babelon that mother of whoresonies and abominations of the earth? Rev. 17. 5.

And further, if the Jewish Church had been thus corrupted (as he feareth not to affirme) how could Christ have communicated with them as he did, but he must needs have sinned/ as that highly against the Law of God: viz. if he had (as it is now in England) joined to such a Church as were unseparated from the World: or had partaken with a false Ministry: or had sent others to a strange Priesthood and Service: or had approved by word or deed any other ordinances then those which God had commanded &c. This Scibe then must either approve the Church-constitution of England by the word of God: or els confesse that it and the Jewish Churches are in this point nothing alike, or (if neither of these) that then Jesus Christ was a sinner: Of whom the truth it self and work of our redemption testify/ that he knew no sinne at all, but was like to us in all things/ sinne excepted. 2 Cor. 5. 21. Heb. 4. 15. & 7. 26. This man then doth thus also both blaspheme the Sonne of God/ and make the holy Ghost a liar.

But there were (he saith) two high Priests at once, whereas by the Law of God there should be but one. 1. If it were so, albeit thus they offended in the number/ yet still there was that office and function of Priesthood which God had ordained/ not a new one of mans devise: as is the whole Hierarchy of England/ from the highest Archbishop to the lowest Parish Priest. And so there is no comparison between these two.

2. This was the personall sinne of the men/ not the constitution of that Church/ neither of the Offices wherein they were. See it in another example: Judas an Apostle of Christ/ pertraveth him. Both it therefore followeth that his office of Ministry wherein he was set by Christ himself/ was unlawfull? Now that was the sinne of the Man. not of the Office wherein he was. What is this then to the question in hand/ whenas the Ministry of England is charged to be strange/ unlawfull/ false/ in the very offices and functions thereof? For and this man himself doth here by the whole course of his speech graunt as much.

3. Is there any thing here said for the Priests and constitution of the Church of England/ which the most popish Priests/ Bishops/ Monks/ &c. may not as well alleadge for theirs? Is their Ministry or constitution therefore such as man be iopned withall?

4. See how strangely these men forget and contradict themselves. Mr. Cartwright writing against W. Whitgift saith / If the whole practise of the Church vnder the Law be looked upon, it shall not be found that any other ecclesiasticall Ministry was appointed, then those orders of by Priests and Levites &c. which were appointed by the Law of God. And further, that as

T. C. first  
Reply. Pag.  
83. 84.

C g it was

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it was not lawfull to bring in any strange doctrine, so was it not lawfull to teach the true doctrine, vnder the Name of any other function then was instituted by God. Yet this man with an whorres forehead shameth not to perswade, that the offices and outward constitution of that Church were wholly altered from the right institution. Thus the truth of God is with them become Prea and Map/ so as they may seem to say any thing for defence of the Churchs estate.

5. And from whence proboeth he that which here he speaketh of vvv by Priests at once &c. Doth he shew it from the word of God? No. But he saith / the Histories make mention of it. Do then from the Scriptures he can not bring proof for that he saith. For in deed by them we find (even in the corruptest tymes) but one at once to be by Priest: Wherof that of old also there were two which were chief ober all the rest, the one being principall / the other Second. See for that of one by Priest in such tymes / these Scriptures, Mat. 26. 57. 62. 63. 65. Mar. 14. 53. 60. 61. 63. Luk. 22. 50. 54. Ioh. 11. 49. & 18. 13. 24. A& 4. 6. & 7. 1. & 23. 2. Heb. 5. 1. & 8. 3. 4. 5. And for the other popnt / these, 2 King. 25. 18. 1 Chron. 24. 2. 3. 2 Sam. 8. 17. vvith Numb. 3. 32. & 4. 16. 18. Psa this is so cleare and certayne / as for any thing written in the Scripture thereabout. this man is daven himself (when he looketh thither) to confesse and confirme it too: As here may be seen in Scriptures which himself hath noted downe.

6. Whyp also doth he not name the Histories that mention these things, together with the Persons / time / place / and such like circumstances as might give light to the popnt in hand? Is it because he would walk in the dark / and hide the truth as much as he can? Or is it for that he seeth / if these particulars were mentioned / there might yet moze be answered concerning this matter?

7. Finally / what manner dealing is this / when he knoweth that I have other were written of this very popnt (yea and here alledgeth both the 3 book and page) yet not to answer any one of all the particulars: which there I have noted out of the Scripture / touching this question? To that Treatise therefore (till it be answered) I may and do refer him in this behalf.

Acrt where he saith, If the chief offices were so corrupted and altered through covetousnes, it is not likely that the inferior offices remaind sound &c. And, It is very likely that the offices, & outvard constitution were wholly altered from the right institution &c. First I wish the Reader to mpynd his manner of reasoning. A litle before / he sayd he doubted not plainly to take away that vvhich we object of theyr outvard constitution. Yet behold the pssue of his first and chiefest proof is all come to this, It is not otherwyselike: It is very likely, &c. Thus his plaine demonstration (if it futed his turne / yet) is no other but a neer likelihood and presumption: And that also gathered from other writers / not from the Scriptures. Is not this tht (think you) as plaine a taking away of our objection, as it is a sound defence of the Churchs constitution? Neether barrell / better herring.

But what now, if by the Scriptures it be not onely likely / but in deed certayne / that it was otherwys with the Jewes. then here he saith concerning theyr offices and outvard constitution? How hath he then plainly taken away our objection / as he pretended? Let him search therefore / and he shall find / that they were so farre from admitting any straung functions among them / as they \* begged John the Baptist to shew warrant for his Ministry from the word of God: And besides, by theyr silence to Christs question about Johns baptisme / do plainly testify that they themselves judged no Ministry lawfull / but that which is from heaben: that is / such onely as is of God, not of Men. If here now we would vse his manner of reasoning / how great likelihoods might we justly alledge from these Scriptures / to the contrary of that he saith.

But to put the matter out of all doubt / the Scripture witnesseth of Zachary / John Baptists farther / that he being then one of the Priests / executed the Priests office, and vvalked in in all the commandments & ordinances of the Lord vvithout reproch. Luk. 1. 5. 6. 8. 9. Which how could it possibly have ben. if the offices and constitution of that Church had ben wholly altered: as this man here pretendeth? Note also / that all the Priests then / were of the tribe of Levi / of the posterity of Aaron / consecrated to their functions, sitting in that seat which God by Moses had appointed for the Ministry and regiment of that Church, Ioh. 1. 19. A& 4. 6 Heb. 5. 1. 4. Mat. 23. 2. vvith Deut 33. 4. 8. 10.

Finally / Christ himself giveth testimony to the lawfulness of their Ministry and constitution / when he said to the cleansed Leper, Go shew thy self to the Priest, and offer for thy cleansing as Moses hath commanded. Luk. 5. 14. Whyp which is most plaine / that they had at that tyme both the true Ministry and ordinances which God by Moses had appointed.

† Answer to  
Mr H. Pa. 50

\* Iohn. 1.  
19. - 23.  
† Mat. 21. 25  
26.

Now



## SECTION 6.

How false then must it needs be, that this man saith their offices and outvard constitution vve wholly altered from the right institution? But who is so bold, as blinde Bapard?

Of their true offices, imported by sitting in Moses chayre, I have \* els where spoken/ and \* A fre-tise  
 showed it by diuers reasons and testimonies out of the word of God: To which D. B. can of the Min.  
 and no answer, but yet is loth to peeld to the truth. **Moses** (he saith) vvas a Magistrate. of England.  
 What then? Therefore Moses chayre must be vnderstood of somevvhay els. But why so? Both Pag. 54. 55.  
 he not know, that **Moses** in that his gobernement of Israel, even by the commaundement of  
 God/ appoynted **Aaron** and his sounes to the **Priests** office, for the burning of incense befoze  
 the Lord/ &c. Wherebypon also when **Corah** and his company did afterwarde murmur/ ad  
 presumed to take the **Priests** Office vpon them/ it is sayd they rose by and gathered themselves  
 together not onely against **Aaron** (to whom it belouged) but against **Moses** also / who from  
 God had appoynted him and his sounes thereunto. Lev. 8. & 9. chap. vwith Numb. 16. & 17. &  
 18. chap.

More withall/ that **Moses** a litle befoze his death blessing the tribes of Israel, when he had  
 the heads of them assembled together, spake thus of **Levi** (turning his speech vnto God), Let  
 thy Thummim and thyne vrian be vwith thyne Holy one &c. They shall reach **Iacob** thy judgements  
 and **Israel** thy Law: they shall put incense befoze thy face and the burnt offering vpon thyne altar &c.  
 Deut. 33. 4. 5. 8. 9. 10. 11. With which Scripture and speech of **Moses** / if we compare that of  
**Jeremiah**, where he speaketh of **the Levites** theyre or by seat, and they standing vpon it when  
 they taught the Law &c. And that of **Christ** where he sayd, \* The Scribes and Pharisees sit in  
 Moses chayre, observe therefore vwhatsoever they speak &c. And that of **Iohn** where he saith: \*  
 & the Pharisees vwith vvere sent to **Iohn Baptist** about his Ministry vvere Priests & Levites: If  
 (I say) we consider and compare these Scriptures together / how playne is it and vnderstandable  
 that **Christ**'s speech of sitting in Moses chayre &c. both necessarily imply the true offices and  
 functions which God by **Moses** ordeyned for the teaching and guiding of Israel in his way:  
 ship and serbice? This also maye **Moses** doctrine which then taught in those offices / be fith  
 vnderstood ad comprised in the same speech. And what variety then is there betwix this exposi-  
 tion / and that which vnderstandeth it of **Moses** doctrine/ as he saith some of our selves have  
 done heretofore?

Finally how ignorant and frivolous is it/ that here he pretendeth against this, viz. that  
**Moses** vvas no Priest, as they vvere, but a Magistrate: Whereas all the Scriptures aforesaid do  
 reach that God by **Moses** appoynted them to this function and serbice? And that so/ as **Mos-**  
 ses himself though he were not a Priest ordeyned by soleinne rite/ yet by the appoyntment off  
 God did annoint not onely the Tabernacle and all that was therein/ but **Aaron** also and his  
 sounes/ consecrating them to the **Priests** office, and offering all the sacrifices appertaining there-  
 unto: Which afterwarde belouged onely to the **Priests** for to do. Lev. 8. & 9. chap. & **Mal.**  
 2. 6. vwith Heb. 5. 4.

But perhaps there is a pad in the straw/ more lurking in his speech then all men are aware  
 of. For what if by these words ( **Moses** vvas no Priest, but a Magistrate, and therefore **Moses** chayre  
 must be vnderstad of some vwhat els ) he insinuate that it is meant of the **Magistrates** authority  
 and seing **Christ** inserteth vpon the sitting in **Moses** chayre / All therefore vwhatsoever they bid  
 you observe, that observe and do, that all people therefore are bound to keep vwhatsoever the **Ma-**  
 gistrates do commaund them? Will not his words here beare and import thus much: Prea man  
 get his vnderstanding it, of some vwhat els ) souned with the **Magistrates** authority, secui direct-  
 ly to imply it? and that so, as vwhat they commaund, he thinketh it is to be obserbed, be it law-  
 full or vnlawfull? Which if it be his meaning/ hath he not here then covertly sowd most de-  
 ceivable doctrine/ both shamefully belouing **Christ** himself, ad wickedly crossing the whole Scrip-  
 ture and practise of the faithfull in all ages? For proof whereof see but these and the like testi-  
 monies. Exod. 1. 17. 1 Sam. 22. 17. Dan. 3. 14. 28. & 6. 12. 13. Mat. 22. 21. A. & 4. 18. 19. and 5.  
 23. 29. & 17. 6. 7. Heb. 11. chap. Reu. 2. 10. 13. & 12. 11. 17. & 13. 7. 15. & 14. 7. 12. 13. & 20. 4.

D. B. his Preface to the Reader. Section. 6.

2. Secondly (to let their constitution passe, vvhich yet as I have said, vwould  
 be found as badde or vvorse then ours) vve wil examine their corruptions in  
 doctrine: Wherein I would knowv of them, vvhich are the greater sinnes, of these  
 two sorts, viz. 1. A false and corrupt outvard constitution: 2. Or false and  
 corrupt doctrines. I thinke they vvill say, the corrupt and false doctrines are the  
 greater



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greater, as they are indeed: For that they doe wound, fetter and corrupt the very conscience, and doe deceive the hearers thereof, Whereas the errors in the constitution of a Church, (especially in some circumstances (as the errors with vs are) and those of no small controversie, in matters also not fundamentall) are nothing nere so hurtfull: by how much the Tithing of Mint Annis, & Commin, are of lesser force then the other vveightier matters of the lawv. Nowv from hence, I Reason thus.

If the greater sinnes (namely in doctrine) doe not simply overthrow a companie of Christians, from being a true Church: Then much lesse vvill the lesser sinnes (namely in the outvvard constitution, &c)

But the false doctrines (which are the greater sinnes) themselves confesse by the example of the said Churches doe not. Therefore neither will the lesser.

For the better exp laying of this point, I would pray them resolve me of this question. What if a company of **Arians**, **Anabaptistes**, or **Bayistes**, should bee gathered and established in a true outward constitution, & still reteyne their fundamentall errors before \* named: Whether should their outward constitution make them a true Church, yea or no? I thinke they will say no. Thus I hope then it appeareth, that the outward constitution whether falsy or true, availeth nothing to the overthrowing or making of a true Church, vvlesse other doctrines of the foundation, either false or true, doe concurre therewith. And thus their Obiection of the Iewish constitution, is (I trust) fully answered: So that still their peremptory separation and condemning of the Churches of England, for some outvvard corruptions, remayneth still a grievous sinne vpo their heads for vvhich (vvithout hartly repentance) they shall one day auntyver before God, vvhich vvill be too heauey a burthen for them to beare.

### The Answer.

Mat. 23. 16. 17. **That which Christ sayd to the Scribes and Pharisees / VVo be to you bynd gu ydes vvhich say, VVho soever sweareth by the Temple, it is nothing: but vvho soever sweareth by the gold off the Temple, he offendeth. Ye fooles and bynd, vvhecher is greater, the gold, or the Temple that sanctifyeth the gold, &c.**

\* Section 3. **Ma p it not in this case also full be applyed to this Scrib? Dya rially / seing the Church in the constitution thereof (if we sever it from the doctrine, as here he doth) may in diuers respects be compared with the Temple / and the doctrine of truth taught and byheld in the Church, vvith the gold of the Temple: As doth by these Scriptures doth plainly appeare ( 2 Cor. 6. 16. 17. vvith. 1 Tim. 3. 15. 1 Cor. 14. 5. 6. 19. 23. 24. 25. 33. 2 Thes. 2. 4. 4. Rev. 11. 1. 2.) And by this also, that God hath made the promise of his pze sence and blessing to his Church (as to the Temple wherein he will dwell) it being so constituted, and walking / as he hath commaunded. Lev. 26. 11. 12. vvith 2 Cor. 6. 16. 17. 18. Esa. 52. 11. 12. Ezech. 37. 26. 27. 28. & 48. 35. Mat. 28. 20. Pea and this man himself did \* here a little before alledge, that by gold and siluer (spoken of, 1 Cor. 3. 12.) the Apostle meaneth true doctrine. Which if it were so there / then by his owne exposition may that saying of Christ to the Pharisees well be applyed to him in this case.**

Seco ndly I aske / Both not the constitution (be it true or false) alway include the whole body of the Church, whereas the false Doctrine is often found but in some members thereof: This may be seen in the Churches of Israel / Corinth. Galatia / Pergamus / etc. In vvhich respect also the false and corrupt constitution may be of greater waight and more danger / then the false and corrupt Doctrine: inasmuch as the wounding and infecting of the whole body is far worse then of some parts onely: and because the parts so infected, if they cannot othervvise be holpen, may be cut off / and yet the body pze served: Not contrarily.

For the better exp laying whersof / let him resolve me vvhich of these propositions is the truer, viz. VVhere there is a

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In a Church false doctrine, there is a false Church: **O** this, VWhere there is a false constitution there is a false Church. And contrariwise.

Thirdly I aske: Is not the Hierarchie and Church-constitution of Antichrist the most detestable anarchy of Bathan that ever was? And both not Bathan sat more commonly and readily part with his false doctrine then with it: when he must needs part with the one, and yet can retayne the other: He is subtil and of long experience/he can wynn and knoweth full well that so long as he holdeth his owne constitution of a Church/he can quickly (vpon any opportunity) bring in his doctrine agayne/eben with a trice. For why? He hath both the people ready for the receyving of it/being yet still in the confusion and bondage of Antichrist: and his owne Ministers also to be employed in the publishing and setting thereof: they Offices/ Callings/ Administrations/ Maintenance/ being all ready at hand and fit for the purpose. Whereas on the contrary/when the false constitution is abolished/then false doctrine wanteth both her wonted place of receipt. and her nimble wings by which she should spread and fly abroad. And here I could alledge for proof hereof / the priests/ Ministers and estate of the Church of England, which being of Antichrist Bathan's gainchild/and he now having spped his time/ and found some opportunity/beginneth apace by this meanes to bring in agayne such doctrines of his/as had for a tyme ben suppressed: As namely / Free-vvill, Auricular Confession, Christs soule to descend into Hell: The Church of Rome to be a true Church, &c. Witnesse the Books and publick Sermons of Bilson: Bancroft: Hooker: Androes: Harsener: Barret: and other the Priests and Brelates of that Church/the Marchaunts of these and the like wares off the Beast in Court/City/Cowntrey/ Under ship/and where not?

The same thing you may mynd also thus / So long as the house standeth still/and is furnished with servants and Ministers/it is ready for the implements and furniture (though removed for a tyme) to be brought in agayne/and soone to be set by in their wonted place. And if you would see an example of these things yet in memory/look but at the Churches estate in Edwards and Q. Maryes daies compared together. The popish constitution of the Church being not abolished in King Edwards tyme/how soone was the Popes doctrine/pea and his supremacy/in Queen Maryes daies spread and acknowledged throughout the Land? Yet the same doctrines of truth were in K. Edwards tyme published and receyved/which now are in England. And very like also that it was then with more zeale and love of the truth/the now it is: speciallly considering the generall coldnes of men/and the cruell persecution of the Church/to which this age sence is come.

And further/that the Offices/ houses, and maintenance of the Fryers and Nunnes being before (in the tyme of K. Henry the eight) quite taken away/they were not able in all Q. Maryes daies to reare them by agayne. No, albeit they iudged them lawfull and necessary as well as the other popish of Bishops/and did also very earnestly desier and labour to have them reestablished. So great a matter it is to have a thing abolished in the whole constitution thereof: Eben as when an house is rased and pulled downe to the very foundation.

And here/ vpon this occasion let me also aske. Whether if the Callings and Livings of the Brelates and Priests/together with the Idoll Temples/and confusion of all manner people in the body of the Church/now had in England/were so dealt with/as the Abbays / Monks/ Nunneryes and Chaunces then were: there would not fewer Jesuites and Seminaries come in to the Land? Bishops lesse increase: treason against her Maiessty be lesse attempted: and finally/all the meanes and hope for the full replanting of Antichrists religion agayne in that Church/be utterly removed and taken away?

Let this Describe then go and perswade such as himself/that the outward constitution of the Church is but as the tithing of Mynt Annise, and Commin, &c. Whosoever have they exercised to discern good and evill/will playnely see/that notwithstanding any thing he pretendeth yet it is and ought to be accounted among the weighty matters of the Law of God. Yea, that it is as far other importance and consequence, then most men think or will yet be persuaded: albeit even experience (the Distresse of fooles) might in all this tyme and trespall have taught them sufficient/ if enough were pough for men/ in cases of Religion.

Now for his Reason here/ you may see by that which hath ben sayd that it is very frivolous and of no waight at all. The Proposition (or first part) hath nothing for the ground of it, but that which is in question, and neither is alway true, nor can be peeld vnto for very great and weighty causes here before declared. Whereto which adde these also: 1. That many errors in doctrine are and may be far lesse/then the errors of the outward constitution / when they are fully compared together. 2. That the true outward constitution of the Church alway im-

plyeth



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plureth both a separation of the people from the World/and the joining of them together in the fellowship of the Gospel/and both these to be voluntary. Which particulars being considered with the former/will teach him not barely to set downe/but duly to prove the Hypothesis in his next Reply.

The Assumption (or second part of the Reason) is in some sence true, in some sence false: and in both, against himself and their Churches estate. When Churches are set in the constitution and way of Christ/ if afterward they fall into some error of doctrine/they are notwithstanding for the former to be reputed true Churches, untill being admonished they refuse to heare the voice of Christ and to peele to the truth. Thus the Assumption is true/ and of vs confessed, by the example of the Churches of the Jewes; &c. But when they case cometh to be such, as they will rather abide in error then obey the truth and voice of Christ/ this so wilfull persisting simply overthroweth such a company from being a true Church in such estate. And thus the Assumption is false/ and so proved to be, by the example of the said Churches. And both wayes it is against him and the Church: as will yet further appeare by that which is now to be spoken, of his question wherein he would be resolved.

He asketh, VVhat if a company of Arrians, Anabaptists, or Papists should be gathered and established in a true outward constitution, and still retainne their fundamentall errors before named: VVhether then their outward constitution should make them a true Church, Yea or no.

Answer/ 1. Not onely false constitution: but false doctrine also retained, make a false Church. If it were so then/that they could have a true constitution as he supposeth/ by reason of the false doctrine they should be a false Church.

2. Aske also of him/ Whether these companies of whom he speaketh/ were true Churches when they fell into those errors (as were the Churches of Galatia / when the errors about Circumcision and the Law crept in among them): Or whether they were Hereticks, Deceiters or the like (such as were Hymeneus, Phileas, Alexander, the Hypocrites of Sion, &c.) falling from the true faith and Churches of God, when they came to be gathered and established as before. If they were of the former sort, then they are to be esteemed and admonished as true Churches, till by despising the voice of Christ/ the Kingdom of God be taken from among them. Gal. 1.2. vvith 5.2.4. Mat. 21.37-43. 1 Cor. 1.2. vvith 15.12. Rev. 2. & 3. chap. If of the latter then are they no true Churches at all, but false and detestable Synagogues of Satan: whatsoever truth in constitution or otherwise they shall pretend. Rev. 2.9. Act. 20. 30. Col. 2.8. 23. 2 Thes. 2.3.7. 1 Tim. 1.19.20. & 6.20.21. and 2 Tim. 2.17.18. and 3.5.6.13. and 4.14. Heb. 10.38. 2 Pet. 2.1.2.3. Jude. ver. 18.19. Rev. 13. 11. & 17. & 18. chap.

3. In a true constitution must alway be intended, a calling by the word of God: a separation from the world: a joining together in the fellowship of the Gospel, and that by a voluntary profession thereof, and submission thereto. Now these things considered/ how is it possible that the Arrians, Anabaptists, or Papists retaining the errors, should yet be gathered and established in a true outward constitution? Can the light of truth have communion with the darkenes of falsehood? Can Christ in his constitution, agree with Belial in the errors of Arrians, Anabaptists/ Papists, &c. 2 Cor. 6.14.15.16.

4. Finally, if he will not heare our answer, nor the Scriptures testimony / let him per-heare Mr Jewell (a Prelate of the Church) resolve his question, in this manner, \*vvithout Christ the Church is no Church, ney they hath any right or clayme vvithout his promise, nor any promise vvithout his word. Now this D. Y. affirmeth himself/ that these of whom he speaketh are vvithout Christ: For he saith, † they eties do of their owne nature cleane abolish from Christ. Therefore by his owne assertion, and Mr Jewells said together, they can be no true Church/ whatsoever faith or constitution they should pretend: neyther have they any right in such estate to his blessing: Which yet is promised to them that are in the true way and constitution of Christ. Mat. 28.20. 2 Cor. 6.17.18. Lev. 26.11.12.

Thus then appeareth, that he doth both ignorantly sever the doctrine wholly from the Churches constitution: and that yet when they are considered apart (as some times and in some respects they may be) each of them, that is, both the doctrine and constitution/ according as they are true or false, awaye directly to the overthrowing, or making of the Church to be likewise true or false/ so as hath ben declared before. (His crafty putting of faulty here, for fall will nothing help him/ but bewrayeth his corrupt dealing the more. Als let him shew in his next, if he can, whether ever there were true Church/ that stood in false constitution.) As yet is the objection of the Jewish constitution answered at all/ but remaineth of force against them still. And that so much the more/ as the Churches of England remaine both in false constitution

\* Jewels Reply to Harding, Pag 99

† Before in Sect. 3.



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constitution and in false doctrine: for both which they are under the wrath of God / and all should separate from them. And whosoever will not so do, it remaineth a grieuous sinne by their heads: for which they must answer to God in that day, when he will cast the Beast and false Prophet / with all such as have ben seduced by them / into utter destruction, to have their part in the lake which burneth with fire and brimstone, which is the second death. 2 Thei, 10. 11. 12. Rev. 14. 9. 10. 11. & 17. 1. 2. & 19. 20. 21. & 21. 8.

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Lastly, concerning our corruptions: As we cannot iustifie them to be no corruptions, (but must needs acknowledge, that there are many yet remaining in our land, which were left by that man of sinne & are as thornes vnto our sides, vvhich we hope God will in time abolish): So dare we not runne into your extremities, to condemne our Churches for such corruptions, but waight the appointed time of God for the redresse thereof. Yet in the meane time, so longe as those most excellent truthe and doctrines of salvation, (for which God make vs thankfull) are still reteyned and held, as soundly as by any Church vpon the face of the earth (the other errors not simply ouerthrowing the same, beeing not held of obstinacy, and being also for the most part, of great contro- versie and disputation among the learned: ) So long I say, communion in things lawfull, is to be kept with them, as before is noted in the example of other Churches: Otherwise, it vwill come to passe, (by reason of the \* diuersitie in opinions and iudgements vvhich by the corruption of our nature we re- maine in, in this tabernacle, as hath bene in all ages, and \* shalbe, so long as this life of imperfection indureth, ) that no communion can euer bee had vvith any Church liuing, no nor any one Christian vvith another: Which to affirme, we- re most absurd and vngodly.

Iudg. 2. 3.

\* Mat. 25. 13  
10. 23.  
† Lev. 4.  
Psal. 19. 12.  
\* 1 Cor. 13. 9  
12.

These observations beeing considered, I doubt not but the Lorde vwill adde a blessing to this worke, That such as are simple hearted, and have exceeded in eagernesse of zeale: may see theyr extremitie, in so rashly and vnadvisedly se- parating from, and condemning the Churches of England, sometymes theyr Nurses and Mothers, as before is noted: Whereby God may have the glory, & themselves the comforte, euen the salvation of theyr soules through Christ.

D. B.

### The Answer.

Now at length D. B. peelbeth the cause himself. So great is the truth / and so greatly it shapleth against every oppugner thereof. To omit that he confesseth / they cannot iustify theyr corruptions (and yet they can abide in them): he saith also, they must needs acknow- ledge that they have many corruptions remayning, vvich were left by that man of sinne, & vvich are as thornes vnto theyr sides. Blessed be God / vvich maketh the enemies themselves bring glory and testimony to his truth. They are so conuincd, as he saith plainely they must needs acknowledge it. Now therefore let him name them in his next: or confesse those to be of them vvich I have noted hereafter / Pag 61. &c. Till then, I will onely inferre this herebypon, that seeing they are such as haue here graunteth them to be / viz, corruptions of the Man of sinne / and thornes to theyr sides, euen therefore are all bound to separate from them as being condemned by the word of God. For hath not the Lord commanded all his people, wholy to leaue the Man of sinne with all his corruptions / not to partake in any of his finnes / nor to rest in any of his vnrightheousnes, neyther to touch any vncleane thing at all? 2 Thei.

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2. 3 - 12.

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2.3. 12. with Rev. 13. 4. 5. 6. 12. 11. 2. Cor. 6. 17. *Woe* in that becom<sup>e</sup> *Devil* which is here quoted by himselfe the Angel of the Lord speaketh with thorne & thistle sides, destruction by the Gods that is, by their worship and religion.

But they hope God will in tyme abolish them. And so do we hope too. Yet we must remember that the Scripture saith, this abolition of them shall be, by the Spirit of the Lord mouthed in light of his Gospell in the testimony of his servants. 2 The. 2. 8. Rev. 12. 11. & 14. 8. 7. 8. 12. It is not then the perishing into them, but the witnessing against them, by which we can hope it shall be the abolishing of them. Neither do we doubt, but they being thus discovered, God will also stirre by the hearts of Kings and Rulers of the earth (as already in part he hath begun) to hate that whore of Babylon with her abominations, and to make her desolate and naked. (Rev. 17. 16.) Yet too, before they come to do this, they have given them power and authority to the Beast, who have also fought but not prevailed, against the Lambe Jesus Christ, and them that are on his side, as called, and chosen, and faithful witnesses. Rev. 17. 13. 14.

Therefore dare not we runne into their mistakes, to allowe either by word or deed the corruptions of Antichrist that staine of sinne to creep in our forehead as hand the print of his staine or marke of his ordinances, to pursue to death the witnesses of Christ, or any way to approve thereof &c. But we waite the appointed tyme of the Lord, for the full abolition and redresse of all these mistakes. And in the meantime, through the grace of Christ we witness against them: Yet being both thankfull to God for any truth they hold, and for also that with it they joine the abominations of the Beast of sinne, and do so set a wall between the Lord and themselves. 2 The. 2. 3. Rev. 17. 5. Ezech. 43. 8.

Where he saith they hold most excellent truths and doctrines of salvation, as soundly as any Church vpon the face of the earth: albeit by this it might seem they have been all neighbours, and for so large comparison this proof also may well be desired: yet for the present I will but aske how this speech of his agreeth with the testimony of others among them (men of farre more judgement and better discerning) who have testified of their estate and published that *Al*beit many nations which have renounced the yoke of Rome are heynously sinfull against the glorious Majesty of Iesus Christ, yet there is none in the world so far out of square as is England: in raising the Popish Hierarchy first coyned in the mystrey of iniquity, and that filthy Linke of the Canon Law which was first invented and patched together for the confirmation and increasing of the Kingdome of Antichrist. Also that with them many religions are mixed together, of Christ and Antichrist, of God and the Divell. That under the heave of inveighing against Puritanes, the chiefest poynts of Popish blasphemy, are many tymes and in many places, by divers men not obscurely broached, both in Sermons and in Writing. That although some truth be taught by some Preachers, yet no Preacher may without great danger of the Lawes utter all the truth comprised in the book of God. That they ovne Injunctions, Articles, Canons &c. may not be broken or offended against, but with more danger then to offend against the Bible: That the Bible must have no further scope, then by these it is assigned. That they give leave to a man to be any thing saving a sound Christian. That their public Baptisme is full of childish and superstitious toys. That they eat not the Lords supper, but play a pageant of their ovne, to blynd the people and keep them still in superstition, to make the silly soules beleeve that they have an English Masse: and so put no difference betwixt truth and falsehood, betwixt Christ and Antichrist, betwixt God and the Divell.

Thus do the best of them profess and testify of themselves. Shall we then think (as D. B. would perswade) that there is not any Church vpon the face of the earth, which doth more soundly retayne the truth and doctrine of salvation? God forbid. Or doth he meane, as Mr Hooker (a rare conceived man of the Prelates crew) speaketh of the Church of Rome / & that it doth still constantly persist in mayne parts of the Christian truth, and is of the family of Iesus Christ: *Per* chancing is due vnto her to be held and reputed a part of the house of God, and a limme of the visible Church of Christ. If such be D. B. his meaning here for the Church, yet this doth but betsy the Proverbe which saith / As is the Mother, so is the daughter, Ezech. 16. 44.

But no matter / so long as he can with an hard forehead pretend, that their errors do not simply overthrow the truth, neither are held of obstinacy, but are also for the most part off great controversy and disputation among the learned. Yet marke that he saith, for the most part. Of them all belike he will not speak it. Or if he should / might he not likewise plead for the holding of intercommunion againe of Muricular Confession, Seven Sacraments, Betting by off candles, surbation of the Sacrament, Drinking of the Cup to the common people, Images in Temples for ornament or remembrance, Monks, Fryers, Annies, &c. Or will not the

Autherans

\* Demonstr.  
tion: In the  
Preface to  
the Reader.

\* Mr Gilbyes  
book. Pa. 29  
† Letter to  
Mr Hooker.  
Pag. 4

‡ 2 Admon.  
to Parliam.  
Pag. 6.

\* Ibid.  
‡ Ibid.

\* Demonstr.  
in the Prefa.  
to the Gover

† Admon. to  
Parliam.  
Pag. 21.

\* Mr Gilbyes  
book. Pag. 2.

‡ Hookers  
Ecclesiast.  
Policy. Book

3. Pag. 130.

\* Ibid. Book  
5. Pag. 188.



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Therefore (when they are driven to a stand) thus alledge for themselves? **Per both not** against whom Peter Martyr did therefore write very sharpe) thus plead for the very Anabaptists? And will not Hooker (think you) pretend as much for his Romish Bethe? **Or both be it not in deed when he saith** even of Transubstantiation, & that it is a thing which no way can eyther further or hinder, howsoever it stand? And that the very thing which separateth utterly, and cleaveth cleane from the visible Church of Christ, is playne apostasy, direct denyall, utter rejection of the VV H O L E Christiā faith, as far as the Sonne is professedly different from infidelity. Now compare with this also // Mr Jacobs lines following, **Page 177. 109. 141. 156. 192.** And see if they plea for the Church of England be not off the very same stand with Mr Hookers for the Church of Rome.

Thus what by the Prelates and thes Doctors on the one hand / and these Pharisaicall Doctours & Presbyters on the other / the case is come to be such / As all may justly feare least the end of that Church will be to look backe not onely in part / but even wholly to the House of Egypt And Babel, and to wallow againe in the same impiet / from which they would seeme at this tyme to have ben washed. For it is just with God, to make such eat the fruit of their owne waie, and to fill them with thes owne desires. **Prov. 1. 31.** And what other thing do the books / practices / practise / and bestowing of all sorts both Ministers and people among them pretend? **Per Lord** thou God of power, and Father of mercie, work better things for them and among them / if it be thy will.

To that which D. B. pretendeth next of keping communion with them in things lawfull (it being likewise objected by Mr Jacob) I have answered in the Treatise ensuing, **Page 88. 170. 171. 180.** Here onely I aske, first what one lawfull thing they have, that we have not? Secondly in what one thing which he counteth lawfull we can have communion with them in that estate, and not sinne against God by partaking withall in the apostasy of the man of sinne? Of all other things it is most like he will say / that we might heare many comfortable words taught by thes Preachers / and many good prayers conceived by them. Yet such is their case / as we can not do this neither / but we must needs partake with the Ministers of Antichrist: Altho they Preachers (even the best) being Priests and Deacons / so made by the Prelates. Of which see more in the latter Treatise following, **Page 188. &c.** Not to speak here any further of it: or of thes Book-worship / taken out of the Popes Masse-book, according to which they administer the Sacraments / many / but pray, &c. or of the compulsion of all manner people / even the most wicked / to be members of thes Church: or of thes Church discipline, being in the hands of the Prelates / and by the Canon Law: or finally / of the severall offices / entrance / ministration / maintenance / of thes whole Hierarchie. To none of which can any come or submit / in any part of Gods worship / but they must needs partake thereof / even in the finnes of Babel / and of Antichrist that soune of perdition. Such is their constitution / and such is the standing of all that continueth therein.

Of his last pretence, touching diversity of judgement, by reason whereof he would persuade to kery communion with them / I have spoken here a litle before. To which now I will adde this onely / that his collection hereupon, viz. that we should therefore keep communion with the Ministers / and confusion of Antichrist (so of what els speaketh he / if he speak to the point in question) is most absurd and bngodly. And will not Hooker (think you) for his Christian Baptists / and some such as Hadrianus for the Anabaptists / persuade likewise? And what then are we the nearer? Or what will these men do in the end herof? **Ier. 5. 31.**

This then is not rightly to use that diversity of judgement, whereunto in many things all Churches and Christians in deed are continually subject here on earth / but ignorantlie to abuse it. But hereunto (it may be) & this man was driven / eyther by weakness of judgement in himself, or by eagernes of contention and malice against us: of whome he hath somer times ben / but now for his revolting from the truth and so persisting / is (according to the Scriptures / and ordinance of Christ) cast out from among us / and delivered unto Satan / for the destruction of the flesh / that the spirit may be saved in the day of the Lord. Which mercie the Lord Almighty vouchsafe him in Christ / from whom he hath declined unto Antichrist. And this is all the harme I wish unto him or any such, even thes repentance and salvation in Christ Jesus.

Further of the Preface prefixed to Mr Jacobs book. Which I have answered, some what largely / from point to point / rather for the satisfying of others / then for any waight I judged to be in it my self.

p. Mart.  
Loc. com.  
Epist. ad Pe-  
reg. Lond.  
Pag. 1128. &c.  
Hoc. k. Ec-  
cl. Hist. pol.  
book. 5.  
Pag. 176.  
Ibid. Pag.  
180

In the An-  
swer to Sec-  
tion. 3.

Da. Buck.

1 Cor. 5. 4.  
5. 11. 12. 13.  
1 Tim. 1. 19.  
20. Mat. 18.  
17. 18. 20.



## THE PREFACE.

Now it is tyme that I retorne to Mr Jacob himself/and deale with him in particular: by whome I am spoken unto and challenged by Name / almost in every page of his booke: as if he had forgotten the old Proverbe which sayth, Let not him boast himself that girdeth his harness / as he that putteth it off. Here then seeing that this discourse came first from him to the view of the world, and that also without my answer to his last Reply, let the Reader call to mind that which is written / He that is first in his owne cause, is iust: then cometh his neighbour, and maketh inquiry of him. Prov. 18.17. So as he now having told his owne tale/ first/ and sending to some (no doubt) to be iust therein / it is needfull that I therefore come in the next place/ and make inquiry of him.

Which I do in the Treatise following: Submitting it now to the judgement of others / 10  
1 Cor. 2. be examined of all by the word of God. Wh it therefore do thou (Christia Reader) try all things  
12. 16. therein/ and keep that which is good. Have no prejudice (I pray thee) eptier of Mr Jacob or  
1 Thes. 5. 21. my self: but heare vs both speak/ and then consider what is spoken on eptier side/ from popur  
to popur. And the Lord gibe thee vnderstanding in all things.

There is but one way / of truth / to life eternall. And that is in no other but the Lord  
Ioh. 14. 6. Jesus Christ, who hath said, I am the way, the truth, and the life. If therefore the Churches  
of England (as now they stand) be in that good and old way prescribed by Christ / wherein the  
Primitive Churches were planted by the Apostles / then doubtles they are in the way of truth/  
that leadeth vnto life. (Per this hath not Mr Jacob shewed in all his discourse.) 1er. 6. 16.  
But now on the contrary / if the Churches of England in the present estate / have in the lownes off  
the Church of Rome and with it departed from that ancient and good way of Christ / and do  
even vnto this day stand in the apostasy of Antichrist / and that in the publick Ministers/  
worship/ ordinances/ confusion of people &c. then can they not so standing / be assured by the  
word of God / that they are in the way of truth which leadeth vnto life/ but in the by-ways of  
error which carry headlong to death and perdition. 2 Thes. 2. 3. 10. 12. 1 Tim. 4. 1. 3 Rev. 13.  
11. & 17. 1. 2 & 22. 18. 19. vnto Exod 20. 4. 5. For which cause/ all the people of God are bound  
to separate from them/ and not to partake in any of thep sinnes/ least they receyve also of thep  
plagues. Rev. 18. 4.

And if it be well minded/ Mr Jacob himself (howsoever he pretend otherwise/ yet in deed)  
\* Pag. 37. 61 peeldeth thus much/ when he is duen to confesse that thep constitution is such \* as they stand  
69. 70. 84. in error: and that of Antichrist: against the Second commaundment: in vayne worship: departing  
154. from and denying the faith, in their Ministry, &c. But for these and all the rest / thou  
maiest see/ and I pray thee (good Reader) well to vnnd the Arguments/ Replies/ and Answers  
swers following. From the reading whereof I will not now any longer hold thee.

The God of peace treadeth vnder thy feet/ and by his word and Spirit lead thee into  
the way of truth / to the conseruation of thy soule vnto life eternall. And if thou reapest any  
fruit of my labours / gibe praise vnto God / and pray for me/ the weakest of his servants/ and  
vnworthiest of the witnesses of Jesus. The grace of our Lord Jesus Christ be with thy  
spirit. Amen.

Thyne in Christ,

Fran: Johnson,

AN AVNSWER TO M. H. JACOBS ARGVMENTS AND REPLIES  
concerning the Churches and Ministerie of ENGLAND.

Chap. 1.

*Of the Title of Maister Jacobs Book, which is thus:*

A DEFENCE of the Churches and Ministerie of ENGLAND.

FRAN. JOHNSON his Aunsvver.

**T**he defence of the Churches and Ministerie of England were an enterprise worth the taking in hand, if Maister Jacob effected in deed what the Title of his Book pretendeth in show. But he that readeth his book and mindeth it well, shall find him promise mountaines and performe molehills. Let the sequell shew it.

Now I would that Maister Jacob should speak himself (without Panuering) what Churches and what Ministerie of ENGLAND he defendeth. All, or some onely? It is a point needfull to be knowen and mentioned. All may see, it would giue great light for deciding the controuersy betwen vs. And who would not think, he should readily declare it? Yet he flies from it every where. Therefore that he may not alway so doe, but may be drawen to answer directly vnto it, (as also for the Readers better help, and more clearing of the truth) I wil particularly and as plainly as I can describe how the Churches and Ministerie of England are to be considered: And then expect his answer. If I be mistaken, or if maister Jacob and such as liue in that Church (who therefore haue better occasion to know it) can do it more fully and plainly, I shal willingly heare it. In the meane time, this is my iudgment: First for the Churches, to consider them as followeth.

1 In respect of the Conuocation-house, which consisteth of the Prelates, and some other of the Priests, assembled together with them. And so they haue but one Church in the Land: And that when there is a Parliament, or like occasion. I take it also that out of this Church the Prince, the Nobles, and people are excluded. Saue that when they haue determined their matters, they haue for some of them the consent of the Parliament.

2 According to the number of their Archbishops: and so they haue two Metropolitan Churches, vnder which all the rest are subiect and copysed.

3 According to the number of their Arch and Lord Bishops: and so there are about 26. Churches, comprehending all within their seuerall Diocesses. Vnto also I referre the Cathedrall Churches.

4 According to the ecclesiastical Courts of the Archbys. Lordbs. Chancellors, Archdeacons, Commissaries, and Officials (vnder which all the other Ministers and people stand subiect) and so according to the number of those Courts, there may be some 200. Churches, or thereabout.

5 According to the number of the Parish assemblies (of which all stand members:) and so ther are many thousand Churches in the Land, Vnto of the Churches.

The Ministry may be considered two wayes: Either more generally, as they are all Priests or Deacons; or more particularly, as they are superiour or inferiour.

Superiour, as Archbishops, Lordbishops, Suffraganes, Deanes, Archdeacons, and the rest of that sort.

Inferiour, as Parsons, Vicars, Curates, Stipendary Preachers, Household Chaplaines, and the like.

Then in al these consider fower things, 1. their office, 2. their entrance, 3. their Administration, 4. their maintenance. This for the Ministerie.

Now let M. Iacob tell vs in his next, 1. whether he defend all these Churches and Ministerie of England, or but some of them.

2. If not all but some onely, which then they are that he defendeth, and which he leaveth as utterly unlawfull without all defence.

3. For those he defendeth, let him show in what place and pages of his book we may find the defence of them. For whether it be that I perceive it not, or that he doth it not, of this I am sure for my self, that I cannot find in al his book so much as any one of them defended. As others find, let them speak. And to put al out of doubt, let M. Iacob shew it.

Lastly (if he will be intreated) let him tell the cause why his book, being entituled A defence of the Churches & Ministerie of England, came not out Cum privilegio. Yea why it was printed beyond sea, and not in England. It is a shrewd token (considering the title) that his Defence such at home among his neighbours is accounted very weak and simple.

For the name Brownists, by which we are reproched in the forefront of his book, note these things. 1. That in like manner long since by the Priests and Pharisees were the Apostles and Primitive Churches termed

• Act. 24. 5. a sect of Nazarites: and at this day by the Papists are the Professors of the Gospel called Calvinists, Zuinglians, Huguenotes, and the like.

2. M. Browne (from whose name this byword was first taken up) is a member and Minister of M. Iacobs Church, not of ours: yet holding (as we heare) in his iudgment the truth we profess, but for his practise standing in the apostasy and false worship wherein they are. So then not we, but M. Iacob and such like may fitly be called Brownists, inasmuch as in their iudgment they hold the things we stand for to be good, yet in their practise (like Browne) are other men, walking with the Church of England in her evill way.

3. For our selves, we acknowledge (with the disciples in the Primitive Churches and the faithful in al ages since) that we are Christians, striving now for our time and estate against the remainder of the abominations of Antichrist, to keep the commandments of God and faith of Jesus. Therefore doth it not trouble us, that by M. Iacob or any other we are thus reviled for the name of Christ.

• 1 Pet. 4. 14. It is enough for us, that the spirit and truth of God, which on their part is evil spoken of, is on our part glorified. But yet let him and all such take heed unto it in time. Now I proceed to his maine and mained Argument. Which is as followeth.



Of the Churches of England.

Chap. 2.

M. IACOBS ARGUMENT (as it is novv propounded and printed) by vvhich he vvould proue the Churches of England to be the true Churches of God.

**W**hatsoever is sufficient to make a particular man a true Christian & in state of saluation: That is sufficient to make a companie so gathered together, to be a true Church.

But the whole doctrine, as it is publikly † professed, and practised, by law in England, is sufficient to make a particular man a true Christian, and in state of saluation († *and our publique Assemblies are therein gathered together.*)

† Book of Articles published Anno 1562.

Therefore it is sufficiēt to make the publique Assemblies true Churches.

H. Iacob.

† See for the addition of these vvords in Pag. 6.

Fr. Iohnson.

**T**he answer of this Argument followeth. But first I wil proposid another, prouing (by better reason) that the Church-assemblies of England are in their constitution so far from being true Churches of God, as they stand in Antichristia estate, and are therfore subiect to wrath.

The ARGUMENT is this:

Whatsoever is sufficient to make a particular man stand in Antichristian estate, and in that respect to be subiect to wrath; That is sufficient to make a companie so gathered together likewise to stand: though they professe w<sup>th</sup>all in their constitution many doctrines of truth otherwise profitable to saluation.

† Their Ecclesiasticall constitution, Courts, Injunctions, practise, canon Lawe, Books of articles, of common prayer, of ordering Priestes and consecrating Archbishops &c.

But the Hierarchie, Leiturgie, and confusion ecclesiasticall, as they are publikly † professed & practised by law in England, are sufficient to make a † particular man stand in Antichristian estate, and in that respect to be subiect to wrath: And the Church-assemblies in England are in † their estate companies so gathered together.

Therefore are these also sufficient to make the Church-assemblies of England likewise to stand: though they professe w<sup>th</sup>all in their constitution many doctrines of truth othervvise profitable to saluation.

This Argument I propound, as being more sound then M. Iacobs, both for matter and maner. Let others iudge. Now I come to examine his. Where first it is needfull so to set it downe, as it was heretofore propounded by himself. And that was thus, as followeth.

† As for Ex-ple, the Prelates, the Priests, &c.

# TREATISE 1.

Chap. 3.

M. IACOBS ARGVMENT, as it vvas first  
propounded and aunswered.

**VV**Hatsoever is sufficient to make a particular man a true Christian & in  
state of saluatiō; That is sufficient to make a company so gathered to-  
gether, to be a true Church.

\* Book of  
Articles pub  
lished Anno  
1562.

But the whole doctrine,† as it is professed and publicly practised by law  
in England, is sufficient to make a particular man a true Christian.

Therefore it is sufficient to make the publique assemblies true Churches.

H. Iacob.

Fr. Iohnson his Aunswer.

**T**O omit the Proposition, untill it better appeare by the defence of the  
Assumption how to take and understand it, we wil for the present  
only shew the weaknes of the Assumptiō: And this also the rather, be-  
cause they seeme wholy to depend vpon it.

H. Iacob his Reply.

**T**He Aunswerer omitteth the Proposition, for in deed it is most certain: But  
he denieth the Assumption, (vvhich yet is as certaine also) That the doc-  
trine in our booke of Articles is sufficient to make a true Christian.

Fr. Iohnson his 2. Aunswer.

\* This I wrote  
when I had  
seen Mr. Iac-  
obs first Re-  
ply herafter  
following.  
vvhich now  
he hath se-  
conded vwith  
another of  
like sort.  
VWhether it  
be not so as  
here I say let  
the indiffe-  
rent Reader  
vpon tryall  
iudge.

**I**n the former aunswer, I omitted the Proposition, not because of the  
certainty of it (as the Replier dreameth) but till we might see by his de-  
fence of the Assumption how to take it, as then I noted. Now therefore  
(having seen in his reply the "vblearned and vconscionable pretences,  
by which he would seem to defend the Assumption, whē in deed he doth  
nothing else but cast a mist before the eyes of the simple): I giue him to  
understand, that the whole Argument is lame and faulty in euery part.

The Proposition is not absolutely true, as now (by his defence of the  
Assumption) it appeareth he vnderstandeth it. The Assumption is not  
only false, as was proued in the \* former aūswer, but also lacketh a foot  
whereon it should goe, if it were perfect and entire.

For whereas in the Proposition, mention is made not only of the  
making of a true Christian, but also of a companie so gathered together: he  
should in the Assumptiō (if he would haue had it sound and perfect) not  
only haue assumed, that the doctrine &c. is sufficient to make a true Chris-  
tian: but haue added also, that their assemblies be companies so gathered  
together. Which being not done, both the Assumption wātereth one of the  
feet, and the Conclusion inferreth more then was in the premisses, and so  
the whole Syllogisme is faultie and disfigured.

Thus might we, without any further aunswer, returne this Argumēt

\* My first aū-  
swer vvas the  
3. Exceptiō  
and 9. Rea-  
sons, vvhich  
here do fol-  
low.

to the first framers of it, to be better fashioned: Yet in hope to doe them good (by the blessing of God) we will more particularly lay open the weakenes of this Replie.

And first, where he saith the Proposition is most certain, and yet in his defence of the Assumption, declareth that he so taketh it, as whatsoever amongst them, be ioyntly together held, and ioynd with that which otherwise might make a true Christian or true Church, yet notwithstanding they are so to be reputed, as if there were no such additions or commixtures: we aunswer that in this sence, the Proposition neither is nor can be absolutely true. For who knoweth not, that such things may be ioynd with Christ, as do abolish from him: And again, that Christ & Antichrist cannot accord together? Either therefore the Proposition is not general, but admitteth limitation, and the is not the Argument good: Or if it be generall, without any limitation (so as whatsoever be added to or commingled with that which otherwise might make a true Christian or Church, yet it hindereth nothing at all) then is it not alway true: as may appeare by the former exceptions and many more that might be alledged.

Next touching the Assumption, besides that it is lame, it is also untrue as hath ben proued. Some balme in deed this man bringeth to cure it: but it hath no other effect, saue only to manifest so much the more, that the soare of their Assemblies cannot be healed. In our former aunswer we first tooke 3. Exceptions against the, comparing together their profession and practise, then we alledged 9. Reasons directly concluding the falshood of the Assumption.

H. Iacob his 2. Reply.

Before I examine this your aunswer, I will desire you and all others, to note that all your Exceptions and Reasons, with your defence of them, hereafter following, doe consist of these three generall pointes.

1. That euerie person in England, holding our publique faith, is no true Christian.
2. That all the Christians & Churches in King Edwards time, & namely Maister Crammer, M. Ridley, M. Hooper, M. Latimer, M. Philpot, M. Saunders, M. Rogers, M. Taylor, &c. were all lims of Antichrist, and no true Christians.
3. That euery soule in England, is conuicted in conscience, that the Prælatie is vnlawfull and vntolerable.

The First of these, is our maine question, and the ground of all our reasoning: which you gainsay. The second, though it be not expressly spoken, yet it is directly, evidently, and vndeniably concluded, by all and euery of your arguments against vs. As in the seueralls hereafter we shal see. The third you are driue vnto, for defence of your former Assertion, which els falleth to the ground. And this you affirme flatly in your defence of your 1. 6. and 7. Reasons.

Now my desire is, that all men would take notice of these your 3. Assertions, and consider indifferently, whether they proceed from an honest, a so-



## TREATISE. 1.

ber, or a Christian minde. And you M. Iohnson, if you list hereafter to say any more, defend these 3. pointes directly and plainly, that your answers may be briefer, and more certain, then now they are.

And now I come to the particular examination of  
your former answer.

First you say, *You omitted the Proposition before, not for the soundnes of it, but only, because you would see how I meant it.* Why? He that hath but half an eie, may see the meaning of those wordes, where is no darknes nor doubtfulnes of sence at all. What fault finde you in it now? Forsooth, first a want in Assumption, and then vntruthes, both in the Proposition, and Assumption of my Sillogisme. There wanteth (you say) that I should expresse in the Assumptiō. *That our Assemblies be companies gathered together in the doctrines & ordinances which we all by lawre publicly professe and practise.* Who but a wrangler would not vnderstand that I meant so much? Nay doe not my expresse wordes implic asmuch: when I say, We by law publiclie professe and practise them? Then are not our Assemblies (which are by law) gathered together in this professiō & power? Fy forshame these are sencelesse cauillations. But because what in me lieth, I would not haue you any more to stumble at a strawe, I haue to satisfie you withall, now added those wordes to the Assumption aforesaid in a contrarie letter which you desire, viz. *and our publique assemblies are therein gathered together.*

Not that the Argument is vnfound without this addition: But because the Reader may see how you will play at a small game rather then sit out, & wait.

Secondly, you say, that my proposition meaneth, *that whatsoever is held together with that which otherwise might make a true Christian or true Church: Yet notwithstanding they are so to be reputed, as if there were no such additions or commixtures.* O strange dealing: in all my writing I haue no such word, no sillable, no letter sounding to that sence. I haue directly contrarie, in my answer to your fourth Reason, as your self noteth there. Yet you M. Iohnson, without all shame, in the view of the world, doe Father on me this foule vntruth, & most sencelesse error, in your first entrance.

Further, whereas it seemeth you reprove my Proposition, requiring to haue it set thus: *Whatsoever is sufficient to make a perticular man a true Christian (and hath nothing added with it destroying the foundation of faith)* That is sufficient to make a companie so gathered together, a true Church.

You must know M. Iohnson, that that were an idle & vaine addition: for wheresoeuer there are any such things added destroying faith, there whatsoever els seemeth sufficient, indeed it is not sufficient to make a true Christian. Wherefore *nodum in scirpo queris*, this is to finde a knot in a rush. Thus much concerning the trunes of my Proposition.

The Assumption examined by the Exceptions & Reasons following.

Lastlie you come to deny my Assumption, or rather to maintrine your deniall heretofore giuen. Where first note that by denying my assumption, you affirme the first generall point noted in this beginning:

*That euerie particular person in England, holding our publique faith here, is no true Christian.* Which (O Lorde) who would not tremble to think on? Euen that which this man aboue two yeates agoe affirmed, and now againe aduisedly and wilfully defendeth. I take Heauen and Earth to record this day, whether this be not de-

desperate madnes, yea or no. But let vs examine your exceptions, and reasons against my Assumption more particularly, & wee shall see what stultice it is. Your first exception against the same is as followeth.

Fr. Iohnson his 3. Aun wer.

**W**Hat M. Iacob? Doth your mouth so runne ouer, as you could not but euē at first speake vnt ruth and forge deceit? When your beginning is so bad, it is an ill token the end will not be very good. You would here father vpon me three things, which I neuer imagined, as they are by you collected. Therefore to cleare the truth and stop your mouth, I will declare what my mind is and hath ben concerning them.

For the first, your wordes are, That euerie person in England, holding your publique faith, is no true Christian. Touching this point, I mind the estate of your people two waies: The one concerning their severall persons considered a part from the constitution of your Church: the other concerning their estate and standing in that constitution. Concerning the former of these, (that is, considering them apart from the constitution) I acknowledge that in diuers of them there appeareth such knowledg and faith of the gospel with the frutes thereof, as they may well be thought, in regard of Gods election in Christ, to be heires of saluation, and in that respect to be true Christians: God pardoning vnto them their standing vnder Antichrist, which they doe not see or mind. But withall, I feare least many mo heretofore were pertakers of this grace, then be now since your Antichristian estate and the vnlawfulness to abide therein hath bin discouered. Concerning the latter, (that is, in respect of their estate and standing in that constitution of your Church) I am perswaded whosoever so stand holding your publique faith and multitude of Antichristian abominations withall, they cannot by the word of God be iudged true Christians, as touching their outward estate in that church of yours: but stand all subiect to wrath, God imputing this their sinne vnto them. And that all therefore who will be assured of Gods mercie and saluation, ought with speed to goe out of your Church, it still remaining in Antichristian estate.

To make this matter more plaine, take out of Israell an example in Abiah the sonne of Ieroboam. If you consider him, as standing with the rest in that apostasie and Church-constitution of Israell, he is subiect to like condemnation with them in that estate. But if you consider him apart from it, as there is found in him some goodnes towards the Lord God of Israell, he may be counted a true Israelite finding mercy at the Lords hands. 1 King. 14. 1. 5. 13. By this you may see what my mind in this first point is and alway hath ben. And if you doe marke, wheresoever I speake of the members of your Church to be vnder wrath, in Antichristian estate, no true Christians, or jointly together no true Churches, or the like: I speake it still with this caution, in respect of such estate or constitution as they stand in vnder Antichrist. To  
which

# TREATISE. I.

which end you may euerie where in my answers minde these and the like clauses, In that estate, In that constitution, In respect of the Ministerie and constitution of the Church, Being subiect to Antichrist, Being so considered, Being Antichristian, and other of like sorte.

For the second your words are, That all the Christians and Churches in King Edwards tyme, and namely M. Cranmer. M. Ridley, M. Hooper, M. Latimer, M. Philpot, M. Saunders, M. Rogers, M. Tailor, &c. were all limbs of Antichrist and no true Christians.

Now as touching this matter, although you may easily see what my minde is by that I haue said concerning the other going before: yet for this in particular, know also that I am thus minded, viz. That all the christians and churches in King Edwards time, and namely M. Cranmer, M. Ridley, &c. stood as touching the outward constitution of that church in Antichristian estate: Yet considering the mercie of God vnto the, and their faithfulness in those things which in that time of ignorance were revealed, inasmuch as afterward they loued not their liues vnto death, but in many waightie pointes resisted vnto blood striving against Antichrist, I hold them in this respect true Christians, and now to be at rest with the Lord.

And tell me your self M. Iacob, whether you iudge not thus of Arnoldus de villa noua, Iohannes de rupe scissa, Iohn Wicleff, Iohn Hus, Ierome of Prage, Sauanarola, Dominicus, Siluester, Thorpe, Swinderby, Bilney, &c. the faithfull witnesses of Christ in their seuerall ages; and therefore in this respect true Christians: whereas yet notwithstanding as touching their ministerie and Church-constitution wherein they were, then stood in Antichristian estate, some of them being Friers, some popish Priests, some saying Masse, some communicating in it, &c. vntill the day they were martyred and put to death.

For the third, your wordes are, That euerie soule in England, is convicted in conscience, that the Prelacie is vnlawfull & vntolerable. Touching this likewise, I neuer did nor can affirme as you haue set downe. Only this I know and affirme, for the generall state of the Land, that a greater light is risen vnto them in these daies, but they loue darknes more then light: Also, that many times and sundry waies hath ben shewed and convinced vnto them, that the Prelacie, Priesthood, Leiturgy &c. are Antichristian, and therefore vnlawful and vntolerable: Finally, that the vniuersal face of the Realme hath refused the truth by vs professed, and retaineth still the Antichristian abominations aforesaid. For which I feare their iudgment will be the heauier. Ioh. 3. 19 and 15. 22. Act. 13. 45. 46.

\*V Witnesse  
their Acts in  
Parliament  
gainst vs.  
Their preser-  
estate, prac-  
tise, &c.

This is that which I haue bin and am perswaded touching these particulars. The latter branch of the first of these, is our maine question, and the ground of all our reasoning: which I haue proued by many arguments both from the word of God and your owne mens writings. Vnto which M. Iacob you haue not given one word of sound answer in all your booke, but continually fly from the point in question: as know-

ing



ing I feare) in your self, that there can be no iust defence of your Churches estate in this behalf. And touching all three, your self could not but know that my iudgment therein was as I haue declared: you and I haue so oftē had speech together thereabout. Yet behold to make the truth of God and my defence thereof more odious to the world, and so to prejudice your Readers iudgment, you haue here at first vniustly and falsly fathered vpon me these three assertions, being not able to shew them in my words or writings any where. Remember you not, how the enemies of Gods grace delt of old with the Apostles, blaming them (vniustly) as if they had taught, vve should doe euil that good might come thereof. Or mind you, how the Papists, Anabaptists, and the like doe at this day charge vs (though falsly) that vve make God the author of sin, whiles we maintaine against them the truth touching Predestination, Freewill &c. In like manner deale you with me. And thus at first you become a false witness, both in peruertering the sence of my words, and in altering, diminishing, and adding vnto them. Euerie of which you know is to beare false testimonie, not only against me, but in this case euen against the truth it self.

Rom. 3. 2.

See Mat. 26  
60. 61.  
with Ioh. 2  
19. 21. A.C.  
6. 13. 14.

That all men take notice both of these positions, and of our dealing therein, I also am content and desirous. My answers (I confesse) are somewhat long, partly because I would make the truth manifest euen to the most simple, partly for that I would more fully discouer your manifold shifts and leaue you no starting hole any where. In your replies (which may well be pinned by in a narrow roome, seeing they haue nothing of waight in them) I desire more sound and vpright dealing together with demonstration of your cause from the Scripture. That I haue cause thus to desire, these three points following (which I wish the Reader to obserue in your Replies) will testifie.

First that you being to proue your cause and Argument, neuer proceed (though you be still called vpon) to make due proof thereof, but put over all proof vnto me: and busie your selfe in answering (after your fashion) the Exceptions and Reasons I brought against your Argument.

Three things  
to be noted  
by the Reader in Mr  
Jacobs Replies.

Secondly, that in answering my Reasons and Exceptions (finding them all to heauy) you neuer directly refute them as they were propounded: but some times leaue most waightie points in them wholly vnaanswered; sometimes labour to wash your hands of the matter, and to turne ouer the plea from your selfe that haue vndertake it, to the state of your Church on whom you leaue it; sometimes transforme them into other shapes framed by your self, and so answer not me, but fight with your owne shadow: and thus euerie foot peeld the cause by necessary consequence.

Thirdly that in steed of Gods word (which is very rare with you in all this dispute) you presse vs with the authoritie of Man: neuer going about to approue your Church-estate by the Scriptures (which onely

must

Ma. 8. 20.

must end this controuersie) but alway leading vs to the view and errors of the Martyrs. For let it be minded, whether euerp of your Ap-  
 plics haue not this for their foundation and vnder-song, M. Cranmer  
 M. Ridley, &c. as if for our faith and worship of God, we should turne  
 from the liuing God to dead men, from the law and testimony of the  
 Lord, to the opinions and aberrations of Man. I might besides with  
 the Reader to mind the vsauerie salt of your railing and reprochfull  
 speeches scattered throughout your book: but I omit it.

And now I come to the particular examination of  
 this Replie of yours.

You say, He that hath but half an eye, may see the meaning of the  
 vvordes of your Proposition &c. Well Mr. Iacob: then your self hauing  
 two eyes might easily see, I omitted the Proposition, not for the darknes  
 or doubtfulness of the vvords, but because it yet appeared not how your  
 self vnderstood them: whether so, as you make the Proposition general,  
 admitting no exception: or particular and to be restrained. And why  
 do you not yet tel vs how you take it? Are you afraid to say either the one  
 or the other? either that it is general, or that it is particular?

Page. 5.

If you make it general admitting no limitation, then is your Propo-  
 sition false, as I showed in my last answer, which you cannot gaine say.  
 If it be particular, then is your Spillogisme a mere Sophisme, your Ar-  
 gument of no moment, neither in any Mood or Figure. Now think  
 you Mr. Iacob? Is not your reason very sound and Clerklke? But you  
 perhaps with two eyes see not so much as others may with half an eye.

Touching the Assumption (to follow your vvords in order) I show-  
 ed that whereas in the Proposition you spake of a companie so gathered  
 together, you should for your purpose haue assumed that your Assemblies  
 be companies so gathered. And tel me, ought you not so to haue don, see-  
 ing you make but one Spillogisme? If you ought, is it vvrangling to  
 shew what is wanting in your Reason? If you ought not, why haue  
 you now made an addition to your Assumption which was not before?  
 Is it because I should not stumble at a straw? or is it not because the  
 Argument is vsound without it, though you note the contrarie in the  
 margent? If it be sound without this, why doe you not so proue it? If  
 it be not, why doe you not confesse it? Nay, why are you both so conceited  
 in your self, and so desirous to blind your Reader, as when the fault is  
 shewed you, yet you wil not onely not acknolwedg it, but lay the blame  
 vpon him that would draw you to see it? This in deed is not to stumble  
 at a straw, but wilfully to fall downe, when you might be holpen by.  
 Now although you be unworthy of any further help: Yet because I  
 would haue you see it, I wil once againe labour to make it plaine vn-  
 to you, if I can beat it into your head.

You make but one Spillogisme, and in it you conclude your publique  
 Assemblies to be true Churches. Now you know (I suppose) that alwaies  
 in a good Argument, whatsoever is in the Conclusion, must needes be in  
 one



one of the premisses before. But in yours it is not so. Your conclusion is of your publique assemblies, and yet you neuer spake of the in before in either of the premisses. Can you by this perceave how extremely faulty and unsound your Argument is.

But you think to help your self by saying, you meant so much. Sure you are neare driven M. Iacob. For what wrangler could not so help out any matter? Yet here you stay not. Even your words (you say) imply as much. And do they indeed? Tell me then, whether here you include and defend all the publique Assemblies of the Land as they now stand, or but some of them? whether those, that haue dumbe Ministers, as well as those that haue Preachers? whether those that haue non residents, as well as those, that haue their Incumbents? whether the Cathedral Churches as well as the Parishes? For all these are by Law Churches among you: the Cathedral, the Parishionall, those that haue non residents, or dumbe dogs, with sower Sermons a peare, Pluralities, &c.

Then tell me, whether all these Assemblies of yours be companies by Law gathered together in that profession & practise, wherof you speak? Besides, where the words in your Proposition were of companies so gathered together &c. and you in your addition to the Assumption haue in steed thereof, companies gathered together in the doctrines &c. why are you so vncōstant and fearefull in your words? why do you not keep the same termes? why made you not the addition, as was shewed you it ought to haue ben? Did you think, that then I would and might the more call vpon you for proof thereof? That belike was the matter. For in deed I do and must needs so much the more for it. And how will you ever prove it, that your Assemblies are companies so gathered together, that is, by a free voluntarie profession of the truths among you (\* such as is in true Ch<sup>r</sup>istians, and in the manner of gathering every true Church): when as you are by Law compelled so to profess, or rather to submit to that profession? Hea and by compulsion of Law are gathered not only in and vnto those truths, but in and to Antichristian errors, which cannot stand therewithall? I pray you M. Iacob iustifie by the Scriptures such profession to be that which is in true Ch<sup>r</sup>istians, and such gathering to be that which is in true Churches.

Next, where you charge me with strange dealing for saying, your vvriting declared that you so took the Proposition as vvhatsoever † among you be iointly together held & ioyned vvith that vvwhich othervvise might make a true Christian or true Church, yet notwithstanding you are so to be reputed as if there vvwere no such additions or commixtures: First, speak plainly whether you doe so take your Proposition, or not. Whatsoever your answer, it will be against your self and manifest the weakness of your Argument, as I haue declared a litle before. Secondly, why wrote you not all my words, but left out som of them? was it because you thought that would haue cleared me of strange dealing, and left it vpon your own head? Thirdly, where you say, in all your vvriting you haue no such vvord,

\* Aa. 2.  
41. & 11.  
24. Psal. 110.  
3. Esa. 44.  
5. 2 Cor. 6.  
17. 18.  
and 9. 13.  
Zach. 8. 21  
23. 1 Thes.  
1. 6.

† These vvords (among them) Mr. Iacob lea- ueth out.



† M Jacobs  
1. Reply to  
the 1. Reason  
following. † His 1.  
Reply to the  
4. Reason  
following.  
\* His 1. Re-  
ply to the 7.  
Reason follow-  
ing

† His 1.  
Reply to the  
4 Reason  
following.

no syllable, no letter, sounding to that sence: **Lift up your eares** **Mr Jacob,** and tel me how these wordes of yours do sound in your hearing, † Christ and some outward ceremonies and orders of Antichrist are joined together among vs, vvhich things yet vve think to be Christs ovvne. **Againe,** The † outvvard manner of calling to the Ministry and some outvvard ceremonies vsed by Mahomet and the Pope, doe not destroy faith & true Christianity. **And yet more plainely,** when you say, \* The Papists forbidding of marriage and meats, if they had done no vvorse, doth not make them departers from the faith totally. No more could their Hierarchy and ceremonies simply: Neither doe these things make vs the Protestants to be such. **These and many mo** you haue in your first Reply, besides an hundred the like in the second, not only sounding to that sence, but directly and necessari-ly impliyng it. **And whereas** you have sometimes the contrary (as I noted els where:) that both but so much the moze shew your inconstan- cy and contradiction of your self. **Shall I** therefore now turne vpon you your owne wordes and say, O strange dealing: vvithout all shame, in the viewv of the vvorld, to father on me this foule vntruth &c.

**Yet I** am glad M. Jacob, the truth prevaileth so much with you, nill ye will ye, as you are driven to confesse, that this assertion is a foule vn- truth and senceles errour. **For** herevpon it followeth, first that your Proposition is not generall, and therefore your whole Argument faulty and to no purpose at al for the question in hand: secondly, that of necessity there should be some clause annexed to your Proposition touching the An- tichristian abominations among you, if you would haue your Reason good for the estate of your Churches. **But** you account such addition would be idle and vaine. **I** easily beleue, you are so minded. **But why** (I pray you) thinke you so? **Is** it because you did not at first mind it, or because now you see it would discover to euerie man the vanitie of your Reason? **Howsoever,** it must be expressed. **And** if your self either know not how to doe it, or be unwilling, **I** will show it. **Mark** now therefore.

How Mr  
Jacobs Argu-  
ment should  
be propoun-  
ded.

\* Book of  
Articles pu-  
blished An-  
no 1562

Whatsoever is sufficient to make a particular man a true Christian and in state of saluation: that is sufficient to make a company so gathered together to be a true Church of Christ, though they retaine vvithall in their constitu- tion the Hierarchy; Leiturgy, and confusion of Antichrist.

But the vvhole doctrine, as it is publikly \* professed and practised by Lawv in England, is sufficient to make a particular man a true Christian and in state of saluatiō: And the publik Assemblies of England are in their estate companyes so gathered together.

Therefore it is also sufficient to make the publik Assemblies of England true Churches of Christ, though they retaine vvithall in their constitution the Hierarchy, Leiturgy, and confusion of Antichrist.

**Or thus rather:**

If the vvhole doctrine, as it is publikly professed and practised by Lawv in England, be sufficient to make a particular man standing member of that Church

Church which retaineth the Hierarchy, Leiturgy, and confusion of Antichrist, yet notwithstanding to be a true Christian and in state of saluation as towching his estate and standing in that Church: then is it also sufficient to make a company so gathered together, and consequently the Church of England to be a true Church of Christ as towching the estate and constitution thereof.

But the former (say you) is true. Therefore also the latter

But the former (say I) is false. Therefore also the latter..

Thus M. Iacob, should your Argument be framed in right forme of reasoning, for the estate of your Church, and for the question between vs. Which now being done, who is so simple as cannot plainly see the falshood of both the Propositions in the former, and of the Assumption in the latter, and consequently the vanity of your Reason every way. If you still hold otherwise, then must we still call vpon you for proof. Bare saying will not serue, we looke for due proof. Mind further, that (now as your case standeth) you are to approue the estate of your Church and the members thereof, not only as they retaine the abominations of Antichrist, but as they withstand also the contrary truth and way of Christ, which hath ben a long time made known and offered vnto them. Otherwise he that hath but half an eye may see you defed not the present estate of the Churches of England, as the title of your book pretendeth.

In that you say, wheresoeuer there are any things added destroying faith there whatesoeuer els seemeth sufficient, in deed is not sufficient to make a true Christian: you are againe mistaken. There may be in the constitution of a Church, things added destroying faith, and yet so much truth be held and taught as to some particular men (considered apart from the constitution) is sufficient to make them true Christians and in state of saluation, the other being not imputed vnto them by the Lord. Thus I doubt not hath \* God saued some in the most popish Churches, and many mo in yours, from time to time. Yet notwithstanding this doth not iustifie the estate either of their or of your Church, neither doth it warrant any to abide therein. But it argueth partly the riches of Gods mercie, partly the greatnes of his power, who as at first he brought light out of darknes, so in the worst times and euen in the darke kingdom of Antichrist saue them that are his. But of this, besides that already spoken, there will be occasion to speak more † hereafter.

Your bad dealing about the first & rest of the general points aboue named I haue declared before. In deed your self may tremble to think thereon, as on your Antichristian estate also in that Church: You I say, M. Iacob, who cannot be ignorant of both these things: howsoeuer you haue advisedly, if not also vvilfully now written otherwise. Mind therefore if you haue not here took heauen and earth to record against your self: and whether this be not desperate madnes, yea or no. But let vs proceed to your Replies vpon the Exceptions and Reasons heretofore alledged against your Assumption. And let the Reader mind without partialtie (as before

\* Thus haue I spoken to you Mr Iacob many tymes: Yet see how you haue now dealt vvith me contrary to your knowledg.

† In the handling of the second Exception and 7. Reason following.



fore God (which of vs haue the truth: and accordingly let him walke in  
all good conscience before God and men.

Chap. 4.

The first Exception against the Assumption  
aforesaid.

Fr. Iohnson.

**F**irst consider the 19. Article of that doctrine and Book, which by your  
self is alleadged for your defence, and see by it if your profession and  
practize be not contrary one to an other: Plea see if it be not manifest e-  
uen by it, that you haue not a true visible Church of Christ.

*The words of the Article are these.*

Artic. 19.

The visible Church of Christ is a Congregation of faithfull men, in the  
which the pure word of God is preached, and the Sacraments be duly mi-  
nistred, according to Christs ordinance, in all those things that of necessity  
are requisite to the same.

These are your owne words and doctrine: Now if you cannot prooue  
your Assemblies to be such, you may see your own witnesses (euen your  
owne doctrine and book) giue verdict against you. If you can prooue  
them to be such: where and what are your proofes, touching the parti-  
culars, mentioned in this your owne description of a visible Church?

H. IACOB his 1. Reply to the 1. Excep.

**T**His your first Exception, is the 19. Article of this very book vvhich vvee  
alleadge, vvherein a visible Church is described to be a Congregation, where the pure word  
is preached, and Sacraments ministred, according to all those things, that of necessitie are requisite.  
Nowv this description, you reiect not, but our practise (say you) is contrary:  
and therefore vve haue no true visible Churches, nor Christians.

I ansvver: vvherein is it contrarie? in vvhath things that of necessitie are re-  
quisite? doth not all this Christian vvhorld see and confesse, that our publique  
practise, is agreeable to our profession in that book? Nay (say you) but proue  
you your assemblies to be such, and if you can proue them, where and what are your proofs? if you doe  
not, you are confuted. A vvorthy confutation sure, and very Clerklike: As if my  
Tenaunt should denie me rent for my house and land, yea and goe to Lavv  
vvith me for the fee simple, vvhich he hath holden in ferme of me these 40.  
yeares: and I haue hetherto, quietly enioyed from my Auncestors, time out  
of minde. Nowv he suing me at lavv, for that vvhich I thus possesse, saith,  
proue your right to this land, vvhich you haue; if you can, vvhat, and vvhere  
be your proofes? let me see them: Or els I your Tenaunt yvill haue it: This  
vvere goodly dealing, vvete it not, and very lavvfull. Euē so doe you, asking  
proofes of vs for that vvhich vve possesse, & haue possessed before you made  
any question about it, nay you your selues, held part of this possession of vs  
and vvith vs, till yesterday, vvhen you began first to lay claime in this sorte  
to the vvhole. Nowv your reason is, let vs proue it to be ours, where be our proofs? Or



*if you will not acknowledg vs any longer: see I pray you your owne equity. If this suffice not to make you desist, I leaue it to the Iudges to giue sentence.*

Secondly note further: Our Article saith, *A Church is where the word is preached, and Sacraments ministred according to all things that of necessitie are requisite.* Where vve plainly insinuate, that many errours may be added, and truthe wanting in a visible Church: but nothing which is absolutely necessarie: Now, what doth our practise, in Preaching, or Sacraments, want, that is absolutely necessarie, without which, there cannot be any true preaching or Sacraments at all, shew it vs because vve see it not our selues I assure you: vntil then, your first reason hath no reason in it.

Fr. Io. his Answer to M. Jacobs 1. Reply vpon the 1. Except.

**H**ow fit or unfit the description is, I neither did, nor doe examine. Onely because it is your owne profession, and your practise is contrary vnto it, I did from hence take the first Exception, requiring of you to proue your Assemblies to be such, or els to know that your owne doctrine, is a witnes against your selues. Now in your Reply, haue you according to the particulars of that description, iustified your Church assemblies? Nothing lesse. Let this therefore be first obserued. But what then haue you done?

First pretending as if you repeated our exception, and your owne description, you leaue out diuers particulars, of speciall moment, there expressed. As first, where the visible Church is described to be a congregation of faithfull men, you leaue out these wordes (of faithfull men) belike knowing that your Congregations, which are holds of all foule spirits, and cages of euery vncleane and hatefull bird, cannot therefore iustly be accounted congregations of faithfull men. Secondly, where the description speaketh of the Sacraments to be duely ministred, you leaue out this word (duely): because it crosseth your womens Baptisme, priuate Communion, receiuing of the most prophane and their seed among you, &c. Lastly, where in the description it is required, both for preaching the pure word and due administration of the Sacraments, that they be don according to Christes ordinance: you leaue out these wordes (according to Christes ordinance): belike because this clause quite overthroweth both your Antichristian Prelacy, from which al the inferior Ministers among you receiue power and authority to preach and minister the Sacraments; and your Priesthood and Deaconry, wherein you all administer; and your stunted imposed prayers, exhortations, crosses in the forehead, questions to Infantes, vse of the same wordes in English in ministering the Lords Supper, which the Papists vse and still vse in Latine, not retaining the wordes of Christes institution: and such like.

Thus hauiug left out such particulars as were of speciall moment against you, yet you demanda vvherein your practise is contrary to your profession, and description of a visible Church, in vvhath things that of necessitie are requisite? We answer, in all the particulars of that description.

Reuel. 18. 2

1 D. v. l. 12  
booke p. 8.  
176. and 178

\* Sermon on  
Rom. 12  
pag. 65. and  
66.  
Demonstra-  
tion: in the  
preface.

scription aforesaid. For first, your Church-assemblies, are not congregations of faithfull men, but a confusion of all manner of people though neuer so wicked and prophane. The Prelates and Formalists affirm, that your Church is full of Atheistes, Papistes, Idolaters, Drunkards, Whoremongers, and such like. The forward Preachers likewise, that in your Church are swarmes of Atheists, Idolaters, Papists, erroneous and heretical Sectaries, Witches, Charmers, Sorcerers, Murtherers, Theeues, Adulterers, Lyars, &c. Finally, that a man may be any thing among you sauing a sound Christian. These things being so, as both your estate and writings beare witness: iudge your selues, whether your Assemblies can be accounted Congregations of faithfull men, or no: which is the first point of the description aforesaid.

3 Book of  
Articles pub-  
lished Anno  
1562.

Secondly, in the same description is required, That the pure word of God be preached, according to Christes ordinance. But with you are allowed besides the word of God, the Apocrypha books: and in steed of preaching the word, the reading of Homilies: as may appeare in that book of Articles alledged by your self. Yet who knoweth not, that in those bookes are diuers vntruths, errors, contradictions, blasphemies, and such like? So farre are they from being the pure word of God, or agreeing therewith. Moreover, when and where the word is preached among you, it is done by vertue of a false office and calling, never appointed by Christ. And the Ministers that preach it, do in your constitution alway stand subiect to be silenced, suspended, excommunicated, and degraded by the Prelates and Ordinaries, to whom (when you are made Priests, you promise, and (when you enter vpon a benefice) you sweare, Canoniall obedience. Neither are you suffered any further to preach the word, and truth of God, then agreeth with the Articles, Inuictions, Aduertisements and Caueates, in that behalf provided. If any preach the word of God any further, they are subiect to be silenced, banished and put to death. That these things accord with the ordinance of Christ, or with your owne description of a visible Church, I suppose your self will not for shame asserme it.

See Iohn 15.  
19. & 17. 14  
26.

Lastly in your description it is required, That the Sacramentes be duly ministred, according to the ordinance of Christ, in all things that of necessity are requisite to the same. Now by the ordinance of Christ, in the administration of the Sacraments, there are necessarily required, 1. A lawfull Minister; 2. A lawfull people; 3. A lawfull administratio, according to the Testament of Christ: In al which your practise is contrary to the ordinance of Christ, and your owne description aforesaid. Your Ministers all of them are either Prelates, Priests, or Deacons (which among you is a step to the Priesthood): none of which Christ hath ordeyned in his Testament for the work of his Ministerie. Your people are not separated from the world, but stand in confusion with it, and in subiection to the Antichristian Prelates and Prelacie: and therefore cannot be deemed a true Church of God and the people of Christ, vnto whome in such estate



state the Sacraments (which are seales of the covenant of grace) doe appertaine, and may be administred. Finally your administration is according to the inventions and precepts of men, with stinted prayers, exhortations, Epistles and Gospels: and besides these, in Baptisme, crossing on the forehead, and questions to the infant: in the Lords supper, translating and vsing out of the Masse book, other words than the words of Christes institution: and such like, as may be seen at large in your book of common prayer, which is picked and culled out of the Masse book, full of abominations, as your selues haue confessed heretofore.

These things we haue ben forced thus to mention at large, both because you twise demaund (as if you knew not your selues) wherein your practise is contrarie to that description aforesaid: and because you blush not to affirme, that all the Christiana world seeth and confesseth your practise to be agreeable to your profession in that book. Whereas the contrarie is most true. Touching which, what your selues haue heretofore written to the contrarie, See in the Admonitions to the Parliament, Replies of T. C. against D. Whitgife, Demonstration of Discipline, &c. And what the reformed Churches professe to the contrarie, see in the French, Belgicke, and Heluetian Churches, in the Harmonie of confessions, Sect. 10. 11.

Thus also appeareth what iust cause we had, to put you to proue your assemblies, to be such, as your selues describe visible Churches to bee. Which seeing you haue not yet done, and seeing your practise is contrary to your profession, as now (at your request) we haue shewed in the particulars aforesaid: If you still be minded as before, we do also still aske, where and what are your proofes, touching the particulars mentioned in your owne description of a visible Church?

Your similitude of a Landlord and Tenaunt, is against your selues: so worthy and Clerlike is your Reply. If any haue vsurped, or otherwise made a false claime neuer so long, to a peece of land or other possession: may they not iustly be called vpon to shew their title and bring forth their euidence? Let the Judges giue sentence.

If you deny your claime to be such, shew your euidence from the Apostles writings: Let vs fro thence see your euidence for the offices of Archbishops, Lords, Archdeacons, Priests, Parsons, Vicars, &c. For your entrance into these offices: according to your Canons, and booke of ordering Priests, &c. For your administration by your stinted imposed Leiturgy, and by your Popish Canons, Officers, proceedings, &c. For your maintenance by Tythes, Chisomes, Offerings, &c. For your confused communion of all sortes of people, though neuer so wicked, in the body of your Church, &c. Let vs (I say) see euidence for these, from the Apostles writings, if you denie your claime to be such, as we haue noted. Otherwise if you speake not according to this word, it is because there is no light in you, neither any right to that you challenge.

Where you say, we held part of your possession with you hertofore: If you

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means,

1 Iob. 4. 5  
Act 2. 40.  
and 19. 9.  
Rev. 18. 4.  
and 14. 9.

\* Admonition to the Parliament,

22 ay. 8. 99.



"Rev. 18. 4.  
2 Cor. 6. 17.  
18.  
Act. 2. 40.

\*Admonitiō  
to the Parla-  
ment, T. C.  
his replies in  
defence there  
of. Demō-  
stration of  
discipline.  
Defence of  
Ecclesiasti-  
call disci-  
pline, &c.

meane, that we with you receiued the beastes mark and drunke of the cup of Babels abominations, we deny it not: but, acknowledg Gods mercie, that passing ouer our sinnes, hath giuen vs grace and strength " at his commaundement to forsake that way of Antichrist, and to come out of that spirituall Babylon, to the saluation of our soules. Which mercie we wish also to you, that being saued from that froward generation, you may become the sonnes and daughters of the Lord almighty.

Touching your Article, Preaching, Sacraments, Ministratiō, &c: Though is said before. Onely where you say, you see not your selues vvherein you faile, touching Preaching or Sacraments, in things necessary, It is too impudent vntruth, as your & former writings doe and will alwaies testifie to your face, which we will not stand here to relate. That shall suffice which we haue touched before: which till it be answered, the Exception hath both reason and weight in it, whatsoever you doe or can pretend to the contrary.

H. Iacob his 2. Reply to the 1. Excep.

Here is much adoe to no purpose. You obserue 4. pointes in our Article omitted by me, wherein our practise is contrarie to our profession. First, *our Article requireth a visible Church to be an assemblie of faithfull men: But our assemblies (say you) are not so.* This is false, they are so: you shall neuer proue in vs the contrary, more then appeareth was in the Church of the Iewes, both Auncient and in the time of Christ, and yet they then were the true Church: As I haue elsewhere in this book sufficiently proued and shewed against you. That which you bring of D. Whitgift and other writers amongst vs of the prophaneesse of many in our assemblies, you depraue their meaninges vtterly: for though they graunt very many such to be amongst vs, yet they say not, that all our assemblies are such, nor our whole assemblies: Neither denie they our assemblies to be companies of faithfull men, or vtterly to be separated from: Nay, the contrary do they: euen that onely they ought to be reformed. Therefore you too grossly abuse them.

Secondly, *The Article requireth the pure word of God to be preached.* But (say you) the Apocrypha books, and reading of Homilies, and other errors are allowed in our practise: Yea surely and in our profession too: as your self obserueth in the book of Artic. yet then our profession & practise differ not, as you charg our Churches. But these pointes are not the pure word of God: Neither doth the Article meane, that in a visible Church, euery iot and tittle, both of our profession and practise, must needs be out of the pure word. They knew that euery visible Church might and did erre in somewhat: Onely it meaneth, that a visible Church might not erre in any point, that of necessity is requisite, as their words expresse. It resteth then that you shew, that the pure word is not preached in our assemblies by law, sufficiently to saluation: which yet you do not, nor can doe. Therefore you say nothing. For, I for my part know wel, that our Churches faile from the pure word in sundry lesser points, which though

though they be errors, yet are they not Fundamentall, neither doe they in their owne nature abolish from Christ,

Thirdly, the Article hath, *according to Christes ordinance*: But you say, *that we preach in strange and false functions, such as are not Christes ordinances*. This is false too, Our ordinary Preachers are true Pastours, as touching the substance of Pastorall calling, as I haue often answered you, albeit they haue a wrong ordination from the Prelacie. See my defence of this point, as also of that concerning the confusion of our people, in my other vvriting long since deliuered to you, touching the \* comparing of the condition of a Ministerie vvith Mariadge. Nowv this ordinance of Christ, to haue a true Pastor to a faithfull people, is sufficient for the being of a true Church, though not for the perfection of it. Contrary to the vvhich, you haue nothing but vvords.

3.  
\* In my answer to the 1. reason of that treatise following in the end of this book.

Lastly, the Article requireth (due administration of Sacraments:) But our practise (say you) herein is not due or intier, because there concurre diuers corruptions vvithall: as fained prayers, exhortations, Epistles, Gospels, & crossing in Baptisme, &c. I answer: all these simply of them selues do not abolish our Sacraments. If you think they do, say so, and you shall be refuted. If nay, then this verie Article signifieth so much, That corruptions and faults might be in the Sacraments, but nothing amisse that of necessitie is requisite.

4.

Nowv, all these 4. pointes I haue omitted (say you.) True: in vvords I haue, but in sence I expresse them all and euerie one, vvhen for breuities sake, I comprehended all in this generall clause of this Article, *according to all that is of necessitie requisite*. Howv say you, haue I not herein contained and signified all these your exceptions, and that according to the meaning of the Article? If I haue (as it is most true) then doe you vnconscionably abuse me, in saying, I pretended to repeate our description in the Article, and yet leaue out diuers particulars of speciall moment. And let this therefore be first obserued, I haue omitted nothing materiall in that Article. Yea let this be here noted, that in all this you haue most fondly abused your penne and tounge.

Yet vvill you still demaund *how our practise agreeth vvith our profession in that 19. Article?* Still I answer you vvith that similitude of a foolish and importunate Tenaunt against his Landlord. If I haue held possession, and my auncestors before me time out of minde, indeed rhe King laying claime to it, he may call for my euidence, because *¶ nullum tempus occurrat Regi*, But against my fellowv subiects, possession & inheritance (so long vvithout interruption) is of it self euidence in lauv good inough, except the plaintif can bring better to the contrary. Therefore it vvere absurd and sencelesse before any Iudge in England, for a Tenaunt to put such a Landlord to shevv his euidence in such a case. Euen so as absurd it is for you, seeing at first you vvere of vs and nowv are gone out from vs, to put vs to proue our selues to be such as heretofore you neuer doubted of. If nowv you doubt and contradict it, shew you your reason as better euidence, or els all men wil condempne your folly.

\* Time prescribed not against the Prince.

Where you put me to proue all our offices of the Hyerarchie, their ceremonies &c. What needeth it? I neuer tooke it vpon me: Except you doe shew, that these corruptions all or any of them absolutely in their owne nature do abolish vs al cleane

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from Christ, & make vs vnpossible to be saued, which vntill you doe, **Kill** say, I see not any peece of reason in all your words.

And Lastly where you say, *it is an impudent vntruth, that I say we see not, that any thing necessarie is wanting in our Church*, And to this end you quote to conuince me, The Admonition. T. C. his Replies, Demonstration, Declaration, and the Defence of Discipline, &c. This is indeed too bold an vntruth, & a wilfull peruerting of all your allegations. None of all these do graunt any thing to be wanting with vs that is necessarie to the being of a Church simply, nor to the being of a true Ministry or Sacraments: But onely to their vuell and *conuenient* being. How honest then are you to falsifie your ovvne vvitnesses so openly?

Fr. Io. his Answer to Mr. Jacobs 2. Reply  
vpon the 1. Excep.

**I** Haue often heard such things, M. Iacob. **P**et they are but words of wynd. And now belike you tell vs here aforehand, what we are to look for in this and the rest of your Replies following, even much adoe to no purpose. **F**irst where your Article describeth a visible Church to be a Cōgregation of faithfull men: you say, yours are so. I did and do denie it. Now therefore must you proue it, who made the first Argument, and still continew to reply. If you know not this, you know little or nothing either of the rules or of the vse of sound reasoning. Let any that haue knowledg, judge. Secondly, whereas you would I should proue the contrary (although in putting this ober to me you manifest your owne ignorance and weaknes, pet) know that both "others of vs and I my self haue done it sundrie times; and taken away the obiections drawen from the corruptions in the Ievvish or any other Churches. Vnto which who is there of you that ever gave vs sound answer? Thirdly, I take the whole Land to witnes against you, that it is most false which here you are not ashamed with such boldnes to affirme, viz. that your Church-assemblies are Congregations of faithfull men. But by this map all men see you make no conscience what you affirme or denie, so you may seeme to say somewhat. Fourthly, your owne men of all sorts confesse it to be as I haue said and shewed in my former answer. Vnto which I might adde an hundred mo testimonies of theirs, if the case were not as cleare as the Sunne at noone day.

But you say, I depraue their meanings vtterly. Whypso, I pray you? Because they say not, that all your Assemblies are such, nor your vvhole Assemblies, though they graunt very many such to be among you: that is, manie of your Church to be Atheists, Papists, Drunkards, Whoremongers, Thieves, Murtherers, Witches, &c. Alas M. Iacob, it pitttieth me to see your extreame follie and evill conscience. Your follie, that see not how both they and you giue the cause in this graunt: and thereby also testifie that I do not at all depraue their meanings. Is it possible, that your Church-assemblies should be full of such knowen vngodly persons, and yet be Congregations of faithfull men? It never entred into my thought, much lesse

Mr. Barrowes Re-  
futation of  
M. Gifford.  
The Discov-  
ery. The  
Conferences  
published  
&c.

In the an-  
swers to M.  
A. H. to M.  
T. C. to M.  
V. Smith,  
and to your  
self.



lesse did I ever say it, that your whole Assemblies are such. I know and willingly acknowlegd many of your Church not to be so: for which I praise God. (Alwaies I except your publike worship and Idolatrie, wherein all, even the best among you, are inwrapped.) This I said, that your Assemblies are not congregations of faithful men, but a confusion of all manner of people, though never so vicked. And this you see do your owne men testifie.

Adde hereunto, that both they and your self graunt your Assemblies herein ought to be reformed. If they be already Congregations of faithful men, what reformation would you have in this behalf? But if their estate herein be such, as they ought to be reformed: why are you so shames and foolish, thus to speake as you do in all this matter? Besides your folly, you bewray an evill conscience, in as much as you denie that thing, the light whereof doth so shine in your conscience, as even whiles you would shift it off, you are constrained to acknowlegd it whether you will or not.

Where you speak of your owne men, that they deny not your Assemblies to be companies of faithful men, or vterly to be seperated from: it is to no purpose at all saue against your selfe. For first, though they speak it not in these very syllables, yet the thing it self necessarily followeth vpon their words. It is without question that the heathen Poets did themselves worship Idols: yet notwithstanding sometimes they so spake in their writings, as Paull doth, from thence conclude that not Idols but the true God onely is to be worshipped. Had it now ben of waight, for any of them to have alleadged against the Apostle, that their Poets did not deny Idols to be worshipped? Yet you think it sufficient, to withstand the truth with any such pretence. Let this once spoken, serve for answer to all your reproches wherewith you burden me many times for the collections which I deduce necessarily from your owne and other mens writings. Secondly, you are to know that it is not materiall against me, whatsoever your men doe graunt or denie. But against you it is, who abide in the same Ministerie and of the same Church with them. For that which you speak of the Church of the Jewes both auncient and in the time of Christ, referring vs to another place hereafter in this book for proof of your comparison, look you there also for answer thereto. And hitherto of the first point of your Article and profession differing from your practise and constitution.

For the second, if you professe to preach the pure vvord of God (as this Article requireth) and yet againe both in profession and practise (as here you acknowlegd) preach the impure and lying writings of Men, such as be the Apocrypha books and your Homilies: what is or can be more contrarie? If your Article meane othervvise (as you pretend) it is full of deceit. Neither shall any ever know what your profession is, if your Articles doe thus crosse one another, and your practise also agree with  
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• A. 2. 17. 28  
29.

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the worst.

But to cleare this point, I answer furthermoze: 1. that it is a point of necessitie requisite, that Gods vvord onely be taught. For which see these Scriptures, Deut. 4. 2. and 12. 32. Psal. 119. 113. Prov. 30. 5. 6. Ecl. 8. 20. and 59. 21. Ier. 23. 16. 28. Ioh. 5. 39. Col. 3. 16. 1 Tim. 6. 3. 4. 5. and 2 Tim. 3. 16. 17. Gal. 1. 8. 9. Rev. 22. 18. 19. Thus by your owne exposition of this Article, the Assumption of your maine Argument fallerh, and your Churches remaine in false constitution: which is the question betweene vs. 2. The Apocrypha books maintained in the Church (which you say is both your profession and practise) overthroweth the truth of Christian religion, and bringeth in Iudaisme, Popery, Atheisme, and what not? 3. Even in the Church of Rome where these books also are received, yet withal the pure word is so preached among them by Law, as no doubt to some is sufficient to salvation. For proof whereof see the Rhemes Testament, in their note vpon 1 Tim. 2. 5. Yet this hindereth not but that their Church maintaineth false doctrine (as in that place also may be seen) and standeth in false constitution. Neither therefore can this help you. It resteth then that you show, the pure worde only to be preached among you by Law, and that also according to Christes ordinance. which yet you doe not, neither can doe. And therefore it is your self that say nothing: but that you both professe & practise errors.

Now it is well, the truth so shineth in your heart, as you confesse your Churches faile from the pure vvord in sundry lesser points. Yet I pray you reckon by these points in particular, that by the worde of God it may be seen whether they be lesser or greater then you would beare vs in hand. Then tell vs, in whose power it is in your Church, to redresse them. Also, why they are not redressed, seeing you know them, and haue rules giuen by Christ for such cases, if your Churches be his? Lastly, why you for (your part) abide in knownen errors, and keepe not the truth and commaundments of Christ?

As touching that you say, though they be errors, yet they are not fundamentall, neither doe in their owne nature abolish from Christ: the fit place of handling this point followeth in the second Exception and seventh Reason, to which places I referre it. Yet in the meane time, because here we are treating of the Apocrypha books, tell me whether in retaining them, you retaine not such errors as your self account fundamentall &c. For example, the book of Tobit teacheth that Angels doe present and bring to memory our prayers before the Lord. Now this honour (you know) is peculiar to Christ, who onely is the Mediator of Intercession. That Apocrypha doctrine therefore is blasphemous, and an error (in your sence as I take it) fundamentall. Adde hereto that offering vp of a sinne offering to God for the dead, to make reconciliation for them thereby, spoken of in the book of Machabees: And according to your second sence of fundamentall, that commending of vvilfull murder, taught in the same book of Machabees. Not to speak of the Ma-

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seventh third  
Exception  
following,  
In the answer  
to Mr.  
Jacobs 2.  
Reply.

\* Rev. 2. 16.  
17. & 3. 3.  
Mat. 18. 15.  
15. 17. 20.  
1 Cor. 5. 4. 5  
Lev. 4. 13.  
2 Cor. 10. 4.  
5. 6.

\* Tob. 12.  
12. 15.

\* 1 Tim. 2. 5.

\* 2 Mach. 12  
43. 44. 45.

\* 2 Machab.  
14. 41. 42.



gick in the book of Tobit, for healing any that is troubled with a Devil or evil spirit, by a perfume made of a fishes heart and liuer. These sweet doctrines with other the like do those books affoord. But it skils not, so long as with a bold face notwithstanding you can beare it out and say still, your errors are not fundamentall, &c. Is this your conscience, Mr. Iacob? Will you thus still plead for Baall?

But to proceed, in the third place you speak of those words, (according to Christs ordinance. Where first marke, that these words in your Article are to be referred to all the particulars going before. So as to maintaine your Argument, you must proue your Assemblies to be so gathered, the pure vvord so preached, and the Sacraments so administred among you, as Christ hath ordeined. Thus might you more perswade us, and defend your selues better, in one half sheet of paper, then in a thousand such frivolous pamphlets as you sparse abroad, to no purpose at all, except it be to lay open your owne nakednes so much the more.

Whereas I alledged, that vvhen and vvhere the vvorde is preached among you, it is done by vertue of a false office and calling, never appointed by Christ: this you say is false too. Often have I heard you say so, but never could I heare you proue it. To help you therefore, I will shew you the way how to doe it, if any such thing could be. And that is thus: first, spncerely (as before God) to reckon vp all the offices of Ministry which your Church by Law enioyeth; and then to note the Scriptures which teach that Christ ordained those offices in his Church: secondly, to shew the manner of entrance into your severall offices prescribed by Law; and then, to name the places of Scripture where such calling is appointed by Christ. This you see is a plaine and ready way (touching these two points) to stablsh the conscience and to confound your adversaries, not with shew of vvords, but with substance of matter. I hope it will do you some pleasure Mr. Iacob, that I haue showed you so good a way. All the thanks I aske for it is, that you would walk vprightly in it.

Now if you list not take the paines, or find the way all too hard, for your Archbys, Lordbs, Archdeacons, Parsons, Vicars, Stipendaries, and the rest of your Priests and Deacons: yet at least for your self shew it in defence of your owne office and calling, first when you were made Priest and Deacon by the Prelates; and then when you became an House Priest in the countrey, and since a Mercenary Priest in the citie. Now (I heare) your Lords the Prelates haue commaunded you silence, and you as an obedient childe of such reverend Fathers do readily submit to their Antichristian authoritp. Yet let this be no excuse to put off the clearing of the former matter: but seeing you haue so much the more leisure, do it the more soundly and speedily. Doubtles it would give great light in this case.

Next you say, your ordinarie Preachers are true Pastors, as touching the substance of Pastorall calling: but whom meane you by ordinary Preachers &c.



**Sec.** Your Prelates (I remember) are by Law your Ordinaries. Do you meane it of them? your treatise shewes it not. Tell vs then who they be of whom you speak: 1. whether all or some onely of your Preachers: 2. whether you have any extraordinarie Preachers that have some other office: 3. what you judge, of those that are not in the number of the ordinary Preachers you speak of, whether they also be true Pastors: 4. what you account (according to the Scripture) the substance of the Pastoral calling, whereof you speak. All these points you see must be cleared, afore we can vnderstand what you speak, or whereof you affirme. So mysticall, or rather in deed so fearefull and deceitfull is your manner of speech.

† A treatise  
of the Mi-  
nist. of the  
Churches of  
Engl. p. 83.  
24. 85.

Touching the question, what is substantiall in the Ministry (if you put it over to me to declare, as your manner is) I have already showed my judgment and reasons in † another treatise. Which you may either refute, or approue your Ministry according to those particulars, or (if you can do neither of these) peeld to the truth against which you have so long struggled in vaine. In vaine, I say: for proof whereof marke what followeth next in your Reply.

† See before,  
pag 3. and 6.

Your self confesse that even the Preachers for whome you plead, have a wrong ordination from the Prelacy. Thus your owne mouth (M. Jacob) is witness against your self, that al your labour is in vaine. Shall I yet make it more plaine vnto you? Marke then. Your maine defence is from † the doctrine of your Church, as it is publicly professed and practised by Law. Now your Law admitteth no other ordination, but that of the Prelacy. And this your self here confesse is vwrong. In what case now your Ministry standeth, let others judge. And take you heed, you please not your self any longer in such vnrightrousnes. The end thereof is fearefull. But besides this estate of your Ministry, you confesse here also for the body of your Church, that you have a confusion of people: that is (in deed, though you speak it not in word) a spirituall Babylon. For Babel, is in English, confusion. Thus both for Ministry and people, you give the cause, having wearied your self in the defence of Babylon all in vaine. Which is and will be the fruit of your and all other mens labours in this case. So the Scripture hath foretold.

† Jer. 51. 58.  
44.

† See the  
next treatise  
following  
at the end of  
this.

Your other writing, † touching the comparing of the condition of a Ministry vwith Mariage, long since deliuered, was also long since answered. Vnto which I have not yet received any Reply: not so much as words, which is the most I look for from you at any time.

Where next you graunt, it is Christs ordinance, to haue a true Pastor, to a faithfull people: hold you there, M. Jacob, and you overtrow at once all your Churches and Ministry. For you neither have proued, neither ever will, that so you have. Begging of the question (though you vse it never so often) is nothing but words, not any proof at all.

After this you come to that clause of your Article, which requireth

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due administration of the Sacraments according to Christs ordinance. First we find, that diuers other particulars were related (wherein you faile) besides those you have here mentioned. See them in my former answer. Now if the corruptions of the Jewes \* polluted the table of the Lord and made their oblations to be in vaine; yea, if the abuses in Corinth about the Sacrament made that: it was not the eating of the Lords Supper: what then shal be thought of the heynous abominations of Antichrist retained among you in the Sacraments? Your distinction of simply abolishing is but leaven of your owne, borrowed from your Prelates, and by them from the Papists. We plainly affirme that your abuses and corruptions are such, as the Sacraments among you are not duely administered according to Christs ordinance; and that it cannot be shewed by the word of God that they seale up Gods covenant of grace to your Church and the members thereof in that estate. Now see that (according to your promise) you refute this. And prove that notwithstanding all your corruptions mentioned, yet Christ acknowledgeth your Sacraments for his: also, that the good things and ordinances of Christ wanting among you, are not of necessitie requisite. In the meane time know, that none can partake in the administration of your Sacraments, but they must needs withall partake in your sinnes before rehearsed. Which the Lord hath most straitly forbidden: Rev. 18. 4. and 14. 9. 10. 11. Exod. 20. 4. 5. Psal. 119. 21. Mal. 1. 7. 8. 13. 14. 2 Cor. 6. 17. Amos. 4. 4. 5. and 5. 5. Ephes. 5. 11.

\* Before, pag  
15. 16. 17.

\* Mal. 1. 6. 7.  
8. 12. 13.  
Amos. 4. 4. 5  
Esa. 1. 12. 13.

\* 1 Cor. II.  
20.

The particulars of your Article, you say, you omitted for breuities sake. Let others beleue you that will: for mine owne part, I neither do nor can beleue it. You have here taken paines to write an whole book, and in it a multitude of words to no purpose. Is it likely then, that for breuity sake you would omit the most speciall points of the Article, which may be written in a line or two at the most? Nay M. Iacob, these clauses (of faithfull men; duely; according to Christs ordinance) are so full and pregnant against you, as you thought it no wisdome to mention them at all: but rather in silence to bury them vnder some generall terme, or (as your self speak) to comprehend them in a generall clause. This in deed was the best way to darken the truth and help your self, if any way you could. But any that mind your manner of dealing may easily see, that if these clauses had made but a tenth part so much for you, as they are fully against you: then you would have ben so far from omitting the, as we should have had them noted downe in greater letters then the rest.

For your Article it self, if the meaning of it were to comprehend those points in your generall clause: why then did it so particularly mention them besides? Were the framers of your Article so ignorant or carelesse (think you) as in a brief description of such a waighty matter, they would commit so many vaine and needles tautologies? Nay rather they judged all these particulars absolutely needfull: specially, that Christs ordinance



nance be had and observed, and that also in all things of necessitie requisite. How say you, is not this the meaning of the Article? How fondly then and how unconscionably have you abused not onely your pen and tounge, but even your Church and booke of Articles, whereon you seme for to rely? How just cause also have I then still to demaund, where and what your proofes be, touching the particulars of your owne description of a visible Church?

Your parable of a Landlord and a Tenaunt, besides that it is popish and against your selues (as hath ben shewed) it is also false. You have not had possession time out of minde, as you pretend. It is but yesterday since this your Samaritane and misceline religion began, viz; since King Henry the eight. Now also Christ the King and Lord of his Church doth by his servants lay claime to his owne right, and disclaimeth your false worship and Ministerie. So your owne saying is against your self, Nullum tempus occurrit Regi, No time doth preiudice the King. If you plead your right by any more auncient date, as from Christ and his Apostles, the evidence may soone be shewed from their writings. If you doe it not, all men of wisdom will not onely condemne your folly, who take vpon you the defence of so bad a cause, but will also perceiue the impietie of your Churches estate, for which no warrant can be shewed from Apostolik writ.

For our going out from among you, when before we had held part of possession with you, I brought warrant from the worde of God: which you touch not at all.

That it lieth vpon you, pea and that your self have taken it vpon you, to approve your Hierarchy, Leiturgy, confusion of people &c. appeareth not onely by the title of your booke, which is called A defence of the Churches and Ministry of England: but by reason also that you began the first Argument and continew to replie. Wherevpon you are bound to proue what is denied or in this case put vnto you to be proved. We then in answer to your Argument noting the falshood of your Hierarchy, worship, &c. it is your part now to approve them by the word of God, or to convince that they abolish not your constitution from being Christs. If you cannot doe this, confesse it, and give glory to God. That your case is thus, hath ben often shewed by vs, both in other writings and in these answers to your self. And of this point there will be occasion afterward to speak againe.

Touching the impudent vntruth wherewith you were charged, first you sayd, your selves see not wherein you faile, touching Preaching or Sacraments, in things necessary. I alledged your owne men, as witnessed to convince you therein, The Admonition, T. C. his replies, the Demonstration, &c. Now you answer that none of all these do graunt any thing to be wanting vvith you that is necessary to the being of a Church simply, nor to the being of a true Ministry or Sacraments: but onely to their vvell and convenient being. By which bold assertion of yours, you both proue  
and



and persist in the impudent vnttruth laid to your charge. For hearken now, and you shall heare themselves testifie thus much.

The first Admonition in the Preface saith thus, In a few vwordes to speake vvhath vve meane, Either must vve have a right Ministry of God, and a right government of his Church according to the Scriptures set vp (both vvhich vve lack) or els there can be no right Religion, nor yet for contempt thereof can Gods plagues be from vs any vvhile differred. And againe in the treatise it self are these words, We in England are not yet come to the outvvard face of a Church agreable to Gods vvord. Or as it is written in the margin of diuers of those books, we are scarce come to the outvvard face of a Church &c. Take which of these you please: the best is bad enough.

Admonitions  
to the Parli-  
am. first and  
second.

Touthing the Ministerie in particular, the same book and men say thus, We have an Antichristian Hierarchie and a popish ordering of Ministers strange from the vvord of God and the vse of all vvell reformed Churches in the vvorld. And further, Although some truth be taught by some Preachers, yet no Preacher may vvithout daunger of the Lawes, vtter all the truth comprised in the booke of God.

Then touching the Sacraments, thus they write, The Sacraments are vvickedly mangled and prophaned. Also, In the primitive Churches they administred the Sacrament simply as they received it from the Lord, vve sinfully mixed vvith mans inventions and devises. Vea they charge the Prelates, that they doe superstitiously and vvickedly institute a new Sacrament (vvhich is proper to Christ onely) marking the child in the forehead vvith a Crosse, in token that hereafter he shall not be ashamed to confesse the faith of Christ.

And of your booke of comon prayer, according to which your Sacraments and other diuine service is administred, thus also they write, we must needes say that this booke is an vnperfitt booke, culled and picked out of the Popish dunghill the Masse booke, full of all abominations.

To conclude withall, thus they testifie concerning these things controverted betwene them and the Prelates, Neyther is the controversy betwixt them and vs as they vvould beare the vvorld in hand, for a cap a tippet or a surplus, but for greater matters concerning a true Ministry and Regiment of the Church according to the vvord. Which things once established, the other melt away of theselues. Being (once established) say they. Therefore yet they did not account they had them. And wherof speak they? All may see, of a true Ministry and Regiment of the Church.

Now speak your self, Mr. Iacob. Do not these men testifie to your face, that you have abouched a bold and impudent vnttruth, wilfully striving against the cleare light? - Yet I have cited but a few, and those onely out of the Admonitions to the Parliament. Out of which and the rest of their writings I might alledge a thousand mo, to conuince you herein. But that would be too tedious. And these (I doubt not) will cleare the point, and suffice any that are indifferent and godly minded. For your

self. I say no more but wish you had not verified the Orators saying. He that once passeth the bounds of modestie, becomes impudent out of measure. **Hitherto of the first Exception.**

## Chap. 5.

## The second Exception against Mr. Jacobs Assumption aforesayd.

Fran. Johnson.

**S**econdly, tell vs whether you hold and professe Iesus Christ to be the Prophet, Priest and King of his Church, to be obeyed in his owne ordinance only, and in no other. And if you do, then shew vs how your practise agreeth with this profession.

H. Iacob his 1. Reply to the 2. Excep.

**T**O this second Exception That Christ is our Prophet, Priest, and King, I aunswere: The Booke of Articles, our Ministers now, and Congregations generally, do hold and professe the same (our practise being answerable likewise therevnto) euen as before time Maister Crammer, Ridley, Latimer, and such like, with their Congregations did then: viz. That Christ is our Prophet, Priest and King, and to be obeyed in his owne ordinances onely & in no other. This I say we generally professe and practise.

Hovvbeit this note vvith all, vve hold Christs ordinance to be of tvv sorts, *arittie* or *vnarittie*, the first *necessary*, the secōd *arbitrary*. The first touching doctrine, that is, touching faith and the invvard opinion only, such as these, The doctrine of God; his Nature, his Persons, his Properties, of the Messias Christ Iesus, of Iustification, of Sanctification, of the Resurrectiō &c. Wherein standeth the *† foundation* of saving faith. All these must be in the vvritten vvord or els to be none of Christes. The second touching outvvard orders in the Church, vvhich are truely called and counted Christes ovvne also, although particularly deuised and appointed by the Church, vvhom Christ hath authorised therevnto, euen as it shall be thought most fit and profitable for the presēt times, places and persons: such vve hold all outvvard gouernment and ceremonies to be, because they be not *simply* of the *foundation*, neither *arittie*, nor *certain*, nor *perpetuall*, but at the arbitrarie appointment of the Church and Magistrate, and yet to be Christes ovvne neuerthelesse, vvho hath left this libertie for the Church to vse. Thus vve hold and thus vve practise, and vve are persvaded no Scripture to be against all this, but rather for it. I speak novv concerning our Ministers and Congregations generally; that is our publique Church state. If you say, but there are diuers amongst vs that thinke othervvise, I aunsvver, But this is the generall estate both of our Ministers and Churches, hovvsoever one or tvv among st hūdreth or thousands may thinke othervvise, shevv the contrary if you can. And our Churches, they certainly must be deemed after their generall estate and constitntion, not as one or tvv men thinke. If you say, this generall opinion and practise is

† 1 Cor. 3. 12.  
13.

an error. Therefore they obey not Christs ordinances in truth herein, though they thinke they do. I aunsvver, let it be so, it is now <sup>the error</sup> of their iudgment, as it vvas in Maister Cranmer, Ridley, &c. Not pregraunt rebellion and disobedience to Christ, nor a convicted or seared conscience, so that their other <sup>tr</sup>truthes of the foundation are not frustrat, nor Christ made to none effect in them. And this is all our question, whether they remaine Christians still for all these faultes, yea or no.

"An error, though not fundamentall.

"1 Cor. 3. 13  
15.

F. Io. his Aunsvver to M. Jacobs 1. Reply to the 2. Excep.

**I**n this Exception we demaunded first, if you held Iesus Christ to be the Prophet, Priest, and King of his Church, to be obeyed in his owne ordinance only and in no other; then, how your practise agreeth with this profession. One would have thought it had ben needfull (if you could) to have cleared this point by the Scriptures, and from thence to have proved your Ministry, worship, Church gouernement, &c. (which are called in question) to be no other then the Lord Iesus Christ, that Prophet, Priest and King of his Church hath in his Testament given and appointed thereunto. But this you have not done. And let the Reader note it. But what then do you say?

First you tell vs, That touching this point, your profession and practise now is so as before time it vvas with M. Cranmer, Ridley, Latimer, and their Cōgregations. But what of this? Can the persons or age of these whom you name, nay can any person or ages preiudice the truth? Were not they subiect to error at all? Or must their errors bind vs? Did not John Hus (that champion of Christ) and others also of the Martyrs in former times, say and heare Masse, even to their dying day, not seeing the abominations thereof? And did not diuers of them acknowledge, some the Popes calling and Supremacy, some 7 Sacraments, some Purgatory, some Auricular confession, & such like greuous errors? And yet notwithstanding dyed constantly for the truthes they saw, some for one, and some for another, as God made manifest vnto them. But may we now therefore so professe, and practise in these things as they did? Or if we should, were their ignorance and errors a sufficient defence for vs? Yet thus would you beare vs in hand.

See their histories in the Acts and Monuments

Furthermore tell vs, if M. Latimer and others did not forsake the Prelacy and functions they had before time receiued? And Maister Ridley at his death repent that he had ben so earnest for the remnants of Popery in his time retained? Besides, who knoweth not that when M. Cranmer, Ridley, Latimer, &c. died Martyrs for the truth of Christ, they neither had them selves, nor ioynd in spirituall communion with such as had the Prelacy and Ministry now pleaded for? And not that onely, but were members of that persecuted Church in Queene Maries dayes, which was seperated from the rest of the Land as from the world, and ioynd in cōuenaunt by voluntary profession, to obey the truth of Christ, and to witnes against the abominations of Antichrist. As they also did vnto

Death



death in the truth they saw, though otherwise (being but as it were in the twilight of the Gospell) they had their wants and errors.

Yet who is so blind or besotted, as not to see that their errors may not be our rules, neither can be our warrant: but rather that we ought after their example, faithfully to stand in and for whatsoever truth God revealeth unto us by his word? And that otherwise those holy Martyrs shall rise in iudgment against all such, as either withhold the truth in unrighteousness, or in any respect refuse to walke therein.

Psal. 119.  
105. 128.  
Gal. 1.8. 9.  
& 6. 16.  
Deut. 12. 32.  
Rev. 22. 18.  
19. 20.

1 Esd. 8. 19.

Finally, seeing GOD hath given us "his vword to be the light of our feet, and rule of our lines and religion: What meane you to lead us from it, to the aberrations of any men whatsoever? Should not all people enquire at God, or would you have us go from the living to the dead? From God and his word, to men and their errors? This doubtlesse is that wherunto you would bring us, and whereby you mislead your favorites: as will yet further appeare by that which followeth. For what say you next?

Secondly, you tell us, and wish it to be noted (as we also do) That Christes ordinances be of two sortes, either written or unwritten: the first necessarie, the second arbitrary: the first touching doctrine, that is touching faith and the inward opinion only, These (say you) are written; The second touching outward orders in the Church, and all outward government and ceremonies: These (you say) are not written, but arbitrary at the appointment of the Church and Magistrate. Thus (you say) you hold and practise, and think no Scripture is against it.

1. For answer hereof, First we aske what Scripture you have for it?
2. Secondly, we alledge against it, these Scriptures, and the like. 1 Tim. 3. 15. & 5. chap. & 6. 13. 14. Tit. 1. 5. &c. Act. 1. 3. & 2. 40. &c. & 6. chap. & 14. 23. & 15. chap. & 19. 9. & 20. 7. 17. 28. Rom. 12. 6. 7. 8. Ephe. 4. 11. 12. 1 Thes. 5. 12. 13. 14. Phil. 1. 1. 5. Heb. 3. 1. 2. 3. & 13. 17. Iam. 5. 14. 1 Pet. 5. 1. 2. 3. 4. 1 Cor. 4. 17. & 5. & 9. & 11. & 12. & 14. Chap. and 16. 1. 2. Gal. 6. 1. 6. 2 Thes. 3. 6. 12. 14. 15. Mat. 18. 15. 16. 17. & 28. 18. 19. 20.

3. Thirdly let it be observed, that your self here graunt and cannot deny, but all the outward government and ceremonies of your Church, are invented and arbitrary at the pleasure of man, and not written in the vword of God. Whereupon it followeth, that they are none of Christes, and therefore not to be ioynd to at all.

4. Fourthly, see how neare you are driven that are glad to run back into the Papists tentes, where yet you know there is no succour. Before you pleaded possession time out of mind: now you tell us of ordinances unwritten &c. Are not these meere popish shiftes, even the old woyme arguments of Antiquity and Unwritten verities, so often and so much stood upon by the Papists? Alas that you should plead to be true Christians, and yet thus openly take part with Antichrist? What shall we say to these things? Surely God is iust and wil verifie his word, That they which receiue not the loue of the truth, that they may be saved, he will send them strong delusion, to beleeue lyes, that they may be damned.

2 Thes. 2.  
10. 11. 12.

Fifthly,

**F**ifthly, you make the ordinances touching outward gouernement and ceremonies, to be no matters of faith, neither vwritten at all. This is very strange diuinitie: And thus I shew it. It is an ordinance not only concerning the inward, but also the outward gouernemēt of the Church, that Christ is Lord and King thereof: Is it therefore no matter of faith? It concerneth the outward gouernemēt, vwhether the Pope be (vnder Christ) head of the Church or no: Doth it not therefore concerne faith? Publique prayer, preaching of the vword, and hearing of it preached, administration and receiuing of the Sacraments, are matters cōcerning the outward gouernement and orders of the Church: Doe they not therefore touch faith? Admonition and excommunication concerne also the outward gouernement of the Church: Do they not therefore concerne faith? Finally, by this Diuinitie, the Sacraments of Baptisme and of the Lords supper, being Ceremonies, shall with you be no matters of faith at all.

Yet here you stay not, but adde mozeouer, That the outward orders, gouernement, and ceremonies of the Church, be arbitrarie at the appointment of the Church and Magistrate, not vwritten nor certaine &c. Whereupon it followeth, that it is not certenly taught in the Scriptures, but arbitrarie at the Churches and Magistrates pleasure: Whether Christ, or the Pope of Rome, or Canturbury, be head and Archbishop of the Church of God? 2. Whether Jewes onely of the Tribe of Leui, may now minister the holy things of God in his Church? 3. Whether Christ hath given any giftes, and set any Offices in his Church for the Ministry and guidance thereof: 4. Whether prayer must be in a known or unknown tongue: 5. Whether the teaching and ruling Elders be to be had and honored: 6. Whether the Church may excommunicate: 7. Whether the Popes or any other Prelates excommunicatiō be to be regarded: 8. Whether there be two, or three, or seauen Sacraments: 9. Whether the Pasleouer, Circumcision and other Ceremonies and Sacrifices of the Law, be now to be vsed: 10. Whether the Heathenish sacrifices and vvorship be to be ioynd withall: 11. Whether creame, oyle, salt, spittle, crossing and coniuring, may be vsed in Baptisme: 12. Whether the bread onely and not the cup, is to be given to the lay people (as you cal them) 13. Whether holy water, holy ashes, holy palmes and such like, be of the holy things of the Church: 14. Whether the Jewish and the Popish Vestments, Fasts, and holy dayes are to be obserbed. And a thousand such like, which are all of them, concerning the outward orders, gouernement and ceremonies of the Church. By your Diuinitie, these and infinite such like, are vwritten and vncerten, but left onely to the pleasure of the Church and Magistrate.

Now if it please you, the Princes and ciuill Magistrates may them selues be the publique Ministers of the vword, Sacraments, and Censures of the Church: 2. Any that will may without a calling take vpon him to be a publique Officer in the Church: 3. Women may baptise, or administer the Lords supper: 4. The Jewish, Romish, or Heathenish Priesthood may be retained: 5. Auricular confessiō may be vsed: 6. The Keyes of the king-  
dome



dome of heauen may be appropriated to the Pope of Rome, or the Bys-  
 late of Canterburp, or any other whosoever: 7. The Prelates and their  
 Officials excommunications do bind in heauen: 8. The Apocryphall books  
 and Decretall epistles are Canonically scriptures: 9. The Popes Portu-  
 and the English book of prayer taken out of it, are the true and lawfull  
 worship of God: 10. The Prelates and Priestes are the true and lawfull  
 Ministers of God: 11. Orders, Penance, Extreame vnction, Matrimony,  
 &c. are the Sacramentes of the Church: 12. Surplus, Cope, Cap, Tippet,  
 Rotchet, &c. are ornaments of the Ministry. Finally, all ragges  
 and trumperies of the Romish religion, are good and lawfull, if it please  
 the Church and Magistrate. For why: They concerne the outward go-  
 uernement, orders and ceremonies of the Church: And touching them (you  
 say) Christ hath left no ordinances written, certen, not perpetuall, but left  
 them at the arbitrary appointment of the Church and Magistrate. Is not  
 this strange Diuinity?

Yet you stay not here neither, but as men that haue bent their tongues  
 like bowes for lyes, you feare not to adde further, that when the Church  
 and Magistrate appointeth any ordinances (whether these or any other)  
 touching the outward gouernement and ceremonies of the Church, we are to  
 account them Christes owne, who hath left this liberty to the Church for to  
 vse. O shameles mouth. O vnrchristian hart. Can any Papist or Athe-  
 ist say more? Or can any desire a more euident proof then this, that you  
 and your Assemblies thus holding, professing and practising (as here your  
 self affirme) cannot in this estate by the word of God, be deemed true  
 Christians and Churches?

6. Sixthly, you do yet further seek shifts and would colour the matter, by  
 pretending That the things which concerne outward gouernement and ce-  
 remonies, are not of the foundation simply. But this will help you no  
 more then the other. For first we aske, are they of the foundation at all,  
 though not simply? If they be, then seeing they are not written, nor cer-  
 ten, nor perpetuall (as here by you is affirmed) it will follow that neither  
 the whole foundation is written, certen, or perpetuall, neither the Apo-  
 stles were faithfull and skilfull maister builders in the laying thereof. If  
 they be not, then why is this word (simply) added, as if you granted they  
 were of the foundation, though not simply.

Secondly we aske, whether the outward gouernement and ceremo-  
 nies ordained by Christ for his Church vnder the Gospell, be not of the  
 foundation, asmuch as the outward gouernement and ceremonies ap-  
 pointed by Moses for the Church vnder the Law? Or if they be, whether  
 they are not as faithfully set downe by Christ, as the other were by Mo-  
 ses, and as carefully to be obserued by vs, as the other were by the  
 Jewes: or rather more, inasmuch as Christ the Sonne is worthy of more  
 glory and honour then Moses the seruant.

Thirdly we aske, what fundamentall pointes Moses and Aaron with  
 the rest of the Jewes ioyning with them held, that Corach, Dathan, A-  
 biram,

\* Heb. 3. 2. 3.

\* Num. 16.  
 Chap.



biram, and their companions held not: differing from them and erring onely touching the Priesthood and Ministry, which concerned the outward orders and government of the Church. Was therefore Corah, Dathan, Abiram, and their companie in that estate the true Israell of God? Or were not the other truths they held, by this meanes frustrate and of none effect vnto the? Nay, were they not therefore wholly to be separated from, and left to the iudgment of God, which overtook them and all that ioyned vnto them? Yet was their error onely in matters of order and outward government of the Church. This may serue to conuince your vntrue assertions in this place. To that of Maister Cranmer, Ridley, &c. is answered before.

For conclusion I adde concerning this point, That all such assemblies and people, as hold professe and practise (as doth the Church of England) these abominations following: can not by the word of God, be esteemed in such estate truly to holde Christ, their Prophet, Priest & King: viz. 1. The confusion of all sortes of people (though neuer so wicked) and their seed in the body of the Church: 2. The offices and callings of other Archb. and Lordb. then Jesus Christ: also of Archdeacons, Priests, halfe Priests, Parsons, Vicars, &c. 3. The entrance into the Ministry by another way, and other Lords, then Jesus Christ: 4. The executing of it vnder these strange Lords, and leaving it at their pleasure: 5. The preaching of the word, administration of the Sacraments, and governing of the Church, by vertue of the offices and callings aforesayd, and according to the Popish Canons and constitutions: 6. The power of Excommunication in the Prelates alone and their Officialls: 7. The confounding of Civill and Ecclesiasticall offices and authority in the Ministers of the Church: 8. The forbidding of Mariage at certain seasons: 9. The imposing and vsing of stinced deuised Leiturgies: The English Portuis, taken out of the Popes Latine one, word for word, (saue that a few of the grossest things are left out) yet keeping the same frame and order of Collects, Psalmes, Lessons, Vater nosters, Pistles, Gospels, Versicles, Respondes, &c. 10. Appointing holy daies to all Saintes and Angels, to the Virgin Mary, John Baptist, Mark, Luke, and twelue Apostles severally: 11. togeather with Fastes on the Euens and on Ember daies, Fridaies, Saturdaies, and Lent: 12. Prescribing the Ministers to pray over the dead, over the Corne and Grasse at some season of the yeare, and over Women at their Churching or purification: 13. Enioyning them to marry with the King, which they make a sacramentall signe: 14. And to Baptise with the signe of the Crosse; with Godfathers and Godmothers; with questions demaunded of the infant that cannot speake nor vnderstand: 15. Giving power to Women to baptise: 16. And ordaining that the other Sacrament of the Lords Supper be celebrated kneeling, as when they receiued their maker; and with change of the wordes of Christes institution, taking in steed of them the wordes of the Popes Masse book, translated into English, &c.

F

Finally

Finally, the byholding of these and all such amongst them onely by carnall weapons, of imprisonment, death, confiscation of goods, banishment, and such like. The Assemblies and people (I say) which hold professe and practise (as doeth this Church of England) the abominations aforesaid (concerning the outward order and government of the Church) whatsoever truths they held besides, yet can they not by the word of God be deemed truly to hold the Lord Iesus, their Prophet, Priest & King, in such constitution of a Church. Neither therefore can they in this estate by the word of God be accounted true Christians; nor the true constituted Churches of Christ. And this is all the question between vs.

7. Lastly, let the godly and indifferent Reader iudge, whether it will not follow vpon your answer in this place: First, that the Scriptures are not sufficient for the building vp and guidance of the Church here on earth. Which is contrary to 1 Tim. 3. 15. 2 Tim. 3. 16. Deut. 12. 32. 1 Cor. 4. 6. Rev. 22. 18. 19.

Secondly, that the man of God can not by the Scriptures be made absolute and fully furnished to every good worke. Which is contrary to 2 Tim. 3. 17. 1 Tim. 3. 15. Pro. 2. 1. 9. Psal. 119. 105. 113.

Thirdly, that Christ himselfe (in vvhome the treasures of vvisdome and knowledge are hid, yet) was so foolish carelesse and unfaithfull, as having an house and kingdome (which is his Church) he hath not in his word appointed vnto it any Offices, Lawes, and Orders, for the due governing and ordering thereof. Which is contrary to Col. 2. 3. Heb. 3. 1. 2. 3. Esay. 33. 22. Ephe. 4. 11. 12. 13. 1 Cor. 11. & 12. & 14. Rom. 12. 3. 4. 5. 6. 7. 8. Mat. 28. 20. 1 Tim. 6. 13. 14. 15.

Finally, that the Hierarchie, Worshipp, Sacraments, Traditions, Canons, and vvhatsoever constitutions of Antichrist (concerning the outvvard orders and government of the Church) being appointed by the Church and Magistrate, are to be accounted Christes owne. (Which is contrary to 2 Cor. 6. 14. 15. 16. Psal. 94. 20. & 119. 21. 113. 128. Rev. 9. 1. 2. 3. & 14. 9. 11.)

O shameles impietie. This doubtles is that strange passion and meere desperatenes, wherewith you do hereafter vniustly charge vs: which we will not here prosecute as it deserveth: but exhort you onely to take heed least that vvo come vpon you which is written: VVo vnto them that speake good of euill, and euill of good: which put darknes for light, and light for darknes: that put bitter for sweet and sweet for bitter. VVo vnto them that are wise in their owne eyes, and prudent in their owne sight. Esay. 5. 20. 21.

#### H. Iacob his 2 Reply to the 2. Excep.

IN this your defence of your second Exception, it pittieeth me to see your Extreame folly: which is the more miserable, because it appeareth to be not of weaknes, but of wilfulnes. You would know of vs if we hold Christ to be our Prophet, Priest and King, & if we profess to obey him in his ordinances & in no other. I answered

we do constantly professe so, & as we professe so we practise. But to make our profession and practise in this point more manifest, I noted how our state meaneth Christ to be our Prophet, Priest, and King, and how he is to be obeyed: viz. That the written word ought of necessity to shew vs our inward and meer spirituall beileif and obedience. As for the outward Church order, our state holdeth that it is arbitrary to be appointed and abrogated againe at the liking of the Church and Magistrate, And that the worde nowhere forbiddeth this libertie: Where note in this explication two things.

First, it is foule wrong to our Churches and to my wordes, to say as you do, *That they meane, no outward orders at all, be matters of faith, or constant in the Scriptures.* Nay it was neuer doubted, but to preach, to pray, to administer Sacraments &c. though external, yet are perpetuall things and necessarie and vchangeable by the Scriptures. My expresse wordes, and our Churches meaning is, That any reasonable kinde of Church-gouernement, and rites, and orders, are arbitrary and changeable, no matters of faith, nor written in the Scriptures; And yet still Christ to be our onely, and absolute King and Prophet neuertheless. Whosoever doth vrge vpon our Churches further, or on my wordes; doth slander and caill, and maliciously depraue them and nothing else.

Secondly, note in my explication, that I iustifie not this opinion of our state, but I say, Thus to beleue and practise, simply, destroyeth no mans saluation in Christ, which you denying generally and vehemently in your sixt answer, you deny directly Maister *Cranmer* &c. to haue held the foundation, or to be saued: wherein, you openly professe and proclaime, that second generall point which in the beginning I charged you with: That all Churches and Christians here in King Edwards time, and namely Maister *Cranmer, Ridley, Latimer, Hooper, Philpot, Saunders, Rogers, Taylor, &c.* held not Christ their Prophet, Priest and King, and so consequently they were lims of Antichrist (for they bare his marke euen to their deaths) and no true Christians. Alas to see how malice and prejudice hath blinded you. Is there not greater cause for vs to cry and say against you, *O shamelesse mouth, O unchristian hart,* which termes, you vainely charge vpon me? Is this you that white the Tombs of those Martirs, & yet in fine, condemne them for no true Christians, nor their Assemblies for Churches?

You adde a clause, *They that professe and practise as doth the Church of England, &c.* If you meane hereby to put a difference betwene those good mens holding this opinion, and our Churches now, Yea betwene your own? lately, and ours now, speake out what is it? You can imagine none but this. Those good men Maister *Cranmer, Ridley, &c.* and your selfe of late, held these very same errors of the outward Church order which we do; But they and you, did (it seemeth) of simplicky, we maliciously, they of ignorance, we of plaine obstinacy, and hauing a convicted and seared conscience: whereby, they and you might be true Christians for all these errors, but we now cannot be so. If this be your meaning, then you graunt vs our Assumption, against which all your dispute here is bent. You graunt it I say, That the



whole doctrine, as it is by law in England, is sufficient to make a particular man a true Christian. Secondly *we now erre not in these points of simplicity, but of wilfulnes and malice.*

Say you so? Speake that plaine then. Our whole assemblies? all and euery of our assemblies? of wilfulnes and of a conuicted conscience? Are you sure of this? Doe you know euery mans hart and conscience so well? If you do, then you say somewhat indeed. But you are then neere as wise as God himselfe, to know mens hearts so perfectly, whose faces you neuer saw; You will say, you know diuers, whome you dare say are conuicted in conscience. That is much also to affirme. But if you do, that serueth not your turne, vnlesse all be so conuicted. Christ knew a great many in the Church of the Jewes yea of the learnedst and cheifest in authority, that were conuicted in conscience, that he was the Christ, who blasphemed in denying him, and yet the Assēblies then were not conuicted, they still were true Churches. Wherefore in this saying, if you say to the purpose, you then affirme the Third generall point that I noted in you at the beginning of this my last Replie: *That euery soule in England is conuicted in conscience.*

But here I maruaile that you say, Maister Hus and other of the holy Martirs did heare and say Masse till their dying day, Also that others did acknowledge the Popes supremacy. I aske you, do you meane that they held and vsed the Popish Masse, according to all the abominations that are in it? If you thinke so, then surely neither Hus nor any of the rest, were holy Martirs. For therein are found errors plainly fundamentall, which of themselues abolish from Christ; They are not to be compared to our publique errors now in England, The like I say of the Popes supremacy. If you thinke any of the Martirs acknowledged it in the large and ample meaning thereof, as the Popish Doctors do set it downe; Then verily neither were they any Martirs. The book of Acts and Monuments whither you send vs, affirmeth not that they held these errors in the largest and grossest sort. It may be therefore they held many and greuous errors of ignorance, both in the Popish Masse & in the supremacy, which might neuerthelesse stand with Christ crucified, And so they might be and were holy Martirs. But I affirme, that according to the damnable grossenes of the very Papists, they neither did nor could hold them. Therefore in these instances you say nothing to vs, nor against the question in hand.

Further, you sayd before in the beginning of your defence of this Exception, "That Maister Crammer, Ridley, Latimer and the rest of the Martirs then, neither had themselves, nor ioyned in spirituall communion, with such as had the Prelacy, and Ministry nor pleaded for. Now I see you make no conscience of vntruthes, yea you are bold to auouch open and knowne falshoods. Did not Maister Crammer hold himselfe for Archbithop still, and that he was by the Pope vniustly and vn sufficiently deposed, and by Queene Mary forcibly restrained from it? Did he euer repent of holding that Office till his death? Also did not Ridley stand vpon his right to the Bishopricke of London though ready to dye? Latimer though he renounced his Bishoprick, yet he kept his Ministry, and neuer repented him of it. Philpot neuer misliked his Archdeaconry: Yea vvhē he refu-

refused bloody *Bonner*, yet he appealed to his ordinary the Bishop of Winchester. The like minde is to be seene in Bishop *Farrar*. And generally vvho soeuer vv ere Ministers then of the Prelates ordination, they neuer renounced it, though they dyed Martirs. Thus appeareth your bold vntruth in this behalfe.

Further in your Sixt ansvver Pag 32. First you vvill not see vvhat I meane in saying, That these outvvard orders be not of the foundation *simply*: I meant, not at all of the very & foundation, neither are they. Secondly you aske if our outward orders vnder Christ be not fundamentall as well as the Iewes vnder the Law, I aunsvver, neither vv ere the Iewes outvvard orders of the very foundation, vvithout vv hich they could not be saued. Thirdly you aske how *Corah &c.* differing from *Moses and Aaron* only about the Priesthood and Ministry, were separated from, and damned. I aunsvver, not that the matter vv as fundamentall, but the manner vv as rebellious, vvith consciences a thousand times conuicted, and so donne vvith a high hand against God himselve.

But novv this considered, How vainely doe you charge me in your entrance into this Exception pa. 29. That I and others of my mind, goe about to iustifie these matters of order in controuersie, by *Crammer, Ridelys and Latimers* example, and their congregations then. For shame do you not see the contrary, that I call them errors. I onely iustifie by their example that these corruptions abolish vs not from Christ, as theirs did not; And that I trust is sound. Which thing also you might haue remembred, if you had ben so charitable, by that vv hich I vvrot in \* another place.

Then in your first aunsvver, Pag 30. How vainely do you aske vs for Scriptures to proue these orders, seeing I expresse called them errors.

The like in your Second, vvhere you load vp Scriptures to disproue them.

Also thirdly, you charge an vnconscionable vntruth on me (if you meane this aunsvver vnto me) that I should graunt and cannot deny, that all outward ceremonies & gouernement, are arbitrary at mans pleasure. I only said that our state holdeth that generall opinion, Not that I my selfe held it. If you meane them, vvrite to the, and speake to them: if you meane me, you do me foule iniury.

Fourthly, vv whether they are Popish shiftes or no, let our state, vv hich maintaineth these things, aunsvver you.

Your Fift is aunsvvered in the first point of my explication noted before pag 35. To your Sixt in pag 32. vve aunsvvered before in the Second point of my explication pag 35.

Your seuenth in pag 34. is also against the state of our Church, and not against me.

Fr: Io. his Aunsvver to M. Jacobs 2. Reply to the 2. Excep.

**P**itie not me, but pitie pour self (Mr. Iacob) and pour Churches estate. Pour self, vvho are miserably weak, and yet foolishly wilfull: as all may see by this Reply. Pour Churches estate, vv hich is such as by the word of God cannot be approbed to haue Christ pour Prophet, Priest, and King

Therefore still you tell vs, your Church holdeth Christ to haue left written

1 Cor. 15. 2  
3. 4.  
Rom. 4. 25.  
1 Cor. 3. 10.  
11. 12. 13. 14

\* In the next treatise following, of the comparison of the Ministry vvith Mariage. Aunsvver to your fifth Reason.

1

2

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ten what is needfull for your inward and meer spirituall belief and obedience: but that for the outward Church-order, he hath not so done, but left it arbitrary to be appointed and abrogated agayne at the liking of the Church and Magistrate. As if Christ had abolished the <sup>second</sup> comādemēt, which directly concerneth the outward worship and order of the Church, as the first doth our inward and spirituall belief. Or as if the Scripture did not every where teach that he hath fully furnished the Church, not onely for inward faith; but also for outward order and obedience. Either therefore you must approve the outward order and worship of your Church to be ordained by Christ in his word: or els you have not him for your Prophet, Priest, and King, in that estate. Chuse which you will.

• Exod. 20.  
4. 5. 6.

4 Exod. 20.  
3.

Col. 2. 3.  
5. 8. 19. 23.

Eph. 3. 22.  
Heb. 3. 1.

2. 3. 2 Ioh  
ver. 9.

Epist. to  
Timoth.  
Tit. Cor. &c.

• Pag. 30

The liberty you speak of, is nothing els but a cloke of licentiousnes, or indeed meer Antichristian slaverie, howsoever you account it liberty. That the word of God forbiddeth it, I have showed both here and in my former answer, against which you can say nothing. Now therefore when this will not serue the turne, you begin to comēt and make notes vpon your owne explication, that is, to seek new shifts and evasions. Which yet are to no purpose at all, except against your self and your Church.

• Pag. 28.

For the first, you say it is foule wrong to your Churches and to your words, to say, That they meane no outward orders at all be matters of faith or constant in the Scriptures. If it be any wrong, it is done by your self. Are not these your owne words, towching your Churches opinion in your former Reply, We hold Christs ordinance to be of two sorts, written or vnwritten: the first necessary, the second arbitrary, the first touching doctrine, that is, towching faith and the inward opinion onely &c. the second towching outvvard orders in the Church, vvhich are truly accounted Christs ovne, though particularly deuised by the Church: such vve hold all outvvard gouernement and ceremonies, because they be not simply of the foundation, neyther vvritten, nor certaine, nor perpetuall &c. Now say you to these words, All outvvard gouernement and ceremonies? Are they not your owne? And is it not your Churches opinion, by your owne saying? Have I then gathered or written otherwise, then your self affirme your Church holdeth? If I haue, then say your words and myne together, and let them speak for both. If not, let the Reader iudge whether you haue not done me foule vvrone, and (if there be any to your Church) whether your self haue not committed it. Quitte your self of it, as well as you can.

Besides, you forget your self wondrously, and speak things contradictory. For now speaking of your Churches opinion and your owne words, you say, it vvas neuer doubted, but to preach, to pray, to administer Sacraments &c. though externall, yet are perpetuall things and necessary and vncchangeable by the Scriptures. Yet before you told us your Church holdeth all outvvard gouernement, ceremonies, orders to be



vnwritten, vncertaine, not perpetuall, but arbitrary to be appointed and abrogated againe at the liking of the Church and Magistrate. Either there fore to preach, to pray, to administer Sacraments &c. are not outward, neptier concerning the government, ceremonies, nor orders of the Church: or els without question you forget your self straungely, and speak daggers, which runne into your owne bewels.

†Mendacem  
oportet esse  
memorari.

But to take that which now the euidence of the truth hath wrung frō you: seing to preach, to pray, to administer Sacraments, though externall, yet are perpetuall necessary and vchangeable by the Scriptures, you must either from the Scriptures show that you haue these according to Christs ordinance, or els peeld that your practise is contrary to the professing of Christ for your Prophet Priest and King, to be obeyed in his ovne ordinance onely and no other: And consequently that the Assuption of your mayne Reason is false. Which is to peeld the cause.

And in pnd withall, that Christs ordinance is not onely for these things to be done, but for the offices wherein, and the manner whereby they are to be performed. If you wil not beleev me nor the Scriptures alleged, yet heare your owne men what they teach in this point. Mr. Cartwright saith, "God hath not onely ordeyned that the vword should be preached, but hath ordeined also in vwhat order and by vvhom it should be preached. And againe speaking of the Jewes Church he saith, as it vvas not lawfull to bring in any strange doctrine: so vvas it not lawfull to teach the true doctrine vnder the name of any other function then vvas instituted by God.

\*Eph. 4. 11.  
and 6. 18.  
Rom. 12. 7.  
8. 1 Cor. 11.  
& 12. & 14. c.  
1 Tim. 3. 15.  
& 5. 17. &  
6. 13. 14.  
Mat. 23. 19.  
20. 1 Pet.  
5. 1. 4.  
Heb. 3. 1. 2. 3

\*T. C. first  
Rep. pag. 63

The Admonitions, Counterpoyson, Demonstration, and many other your writings affirme the same both for preaching and Sacraments and other points of the outward order and government of the Church. And now I remember my self, your self have confessed it † before in plaine termes, when you graint it is Christs ordinance to have a true Pastor to a faithfull people: and would have vs beleev that it is false to say, you preach in straunge functions, or have not the Sacraments duly ministred, et c. I hope therefore in your next we shal have proof, not that you have Preaching, Prayer, Sacraments (which we know the Papists also and Anabaptists haue) but that you have them in those offices, and after that maner, which Christ hath ordeined.

† 23. 19

Now where you say, your expresse vwords and Churches meaning is that

Any reasonable kind of Church government, rites, and orders, are arbitrary and changeable, no matters of faith, nor vwritten in the Scriptures; And yet still Christ to be your onely and absolute King & Prophet neuertheles. For answer hereof, besides that already brought, I will say no more to this Popish assertion but onely inferre herebypon as followeth:

But the Church-government, rites, and orders which Christ in his Testament hath ordeyned vchangeably, are a seasonable kinde of Church-government, rites, and orders:

Therefore

Therefore these so vntchangeably ordeined by Christ, yet (by your owne expresse words and your Churches meaning) are arbitrary and changeable, no matters of faith, nor written in the Scriptures. And yet (forsooth) Christ is still your onely and absolute King and Prophet neuertheless. Let vs now see Mr. Iacob, what answer you will make hereunto, without sclander, cavilling, and malicious depraving.

The second note in your explication is, that you say, you iustifie not the aforeseyd opinion of your State. But how then do your book and the title of it agree? Nay how do your selfe and that title agree, when you wil not defend that which is the very point of the controversie between your Churches and vs? Was there euer a more absurd defence heard of? But now leauing your Church in the briers, yet speak for your self. How do you Mr. Iacob hold Christ your Prophet Priest and King, when seeing your Church to erre in so many and so waightie pointes, and that so as you can not iustifie: yet you haue not all this time admonished them, and by due order either brought them to repentance, or left them as obstinate in sinne and wilfully disobeying the voice of Christ?

Where you say, that thus to beleeve and practise (as your Church doth) simply, destroyeth no mans saluatiō in Christ: you take that for graunted, which you should proue. Besides that the Papists, Anabaptists, and others may say as much for other outward things among them. Hea no doubt but Jeroboam him self and his Priests and people said likewise, that for Ierusalē to be the place, and the sonnes of Aaron the Priests and such like, these were outward things, and not to obserue them or to beleeve otherwise then Iudah did concerning them, simply, destroyed no mans saluation in Christ. Was this therefore a sound defence of their apostasie? Or might any vnder such pretence haue continued and joined with them therein?

Of your second generall point, and so of Mr. Cranmer Ridley, &c. I haue spoken before. But now because you bid me speak out what difference I put between your Churches and the Martyrs, as also between you and my self holding these things of late with you: hearken, and I will tell you againe. First for the Martyrs in former times, mark these differences.

Differences  
betweene  
the Martyrs  
and Church  
of Engl.

1. Greater light of the truth is now come into the world, then was in those daies: but you loue darkenes rather then light. For still you walk in darknes. Ioh. 3. 19. Ephes. 5. 11.

2. They witnessed against the abominations of Antichrist (then called in question) to the losse of their libertie and liues: Your Church doth not so against the remnants of Poperie (now cōtroverted) but do either openly defend them, or fearefully submit vnto them.

3. They consisted not of swarmes of Atheists, adulterers, drunkards and all sorts of people good and bad, even knowen wicked ones, mixed together in one body: as your Church doth,



4. Such of them as were Ministers were degraded from their Antichristian functions: so are not yours.

5. They died not members of Antichrist's Church, nor for any error they held, but for the truth: You still remaine members of Antichristian Churches, both withstanding the truth and maintaining errors.

6. They were and died members of a true visible Church (viz: that persecuted Church in Queen Marias daies) which was separated from the rest of the Land as from the world, and ioyned together in fellowship of the Gospell by voluntary submission thereunto: though in that time of ignorance they had their wants and errors. You continue members of a false constituted Church, vnseparated from the world, peelding subiection to Antichristian enormities, against the ordinances of Iesus Christ.

7. They refused not the truth offered, neyther resisted those that did iustly reprove their errors: but your Church doth both, as appeareth by your continuall practise, and by the books and Acts of Parliament made openly and with authority against vs for witnessing the truth.

8. Your Prelats, Priests, and people (that is, your Churches) in your estate, are no Martyrs, but children of them which killed the Martyrs; and do at this day fill up the measure of your forefathers, persecuting to death such as haue the testimony of Iesus. This did not the Martyrs.

Are not you then the men that waite the toombes of the Martyrs which were in former tymes: and yet your selves imprison, banish, and kill the witnesses of Iesus that are among you at this day? Take heed you harden not your hearts, but tremble at your fearefull estate, and please not your selues in unrighteousnes (by the error of any) neither blesse your selves still in iniquitie. Hitherto of the difference between the Martyrs and your Churches.

Now for my self, I confesse (as I did \* before of the Martyrs) that whiles I was Minister and member of your Church in that constitution, I stood in Antichristian estate. Yet doubt I not, but euen then, being of the elect of God, I was partaker through faith of the mercy of God in Christ to saluation. And this I hope is the case of diuers among you. But for my self, I haue now the more assurance, in that God hath both drawen me out of that Antichristian estate, giuing me to see and to forsake it, and hath planted me in his true Church and household, giuing me to receiue his truth in much affliction with ioy of the holy Ghost. 1 Thes. 1. 6.

But as for you in your estate, besides that yet you are not members of any true visible Church, you do moresober abide in grosse confusion, false Ministry, Antichristian worship, and other abominations, by the word of God already discovered. Now whiles you thus remaine, you cannot in that estate approve your selves to haue the promise of saluation, whereof by the word of God you can be assured, untill you depart  
out



7. Jer. 18. 4. 5.  
A. 2. 40.  
47. Micah.  
2. 10.  
2 Cor. 6. 17.  
18. Eph. 2.  
22. 19.

out of that Babilon, and save your selves from that froward generatio:  
being also by the Lord added to his true Church. Which mercie I hope  
God daily both and will vouchsafe many among you, belonging to his  
election.

Thus you see, how notwithstanding any thing we eyther do or can  
acknowledge touching the Martyrs or our selves heretofore, yet still  
we affirme and prove your estate to be Antichristia. So far are we frō  
granting your Assumption, as here you saunt with your self.

Your vaine questions, Whether your whole assemblies; all and eve-  
ry of your assemblies? erre of wilfulnes and of a convicted conscience?  
whether we know the heart and conscience of men, &c. How fond and fri-  
nolous are they? All of you erre by your owne graunt. Whether any  
of you do it with a convicted conscience, let God iudge who knoweth the  
heart. Your self is fiercelly deare not this to be the case of some among  
you. Howsoever, seeing you confesse that you erre, why do you and the  
rest being so perswaded still abide in error? Is it because you love dark-  
nes more then light? Or because when you see, yet you wink with your  
eyes, least you should convert to the Lord, and be healed? If you would  
not leaue such as you imagine see it not: how wil you ever know whether  
they that refuse, do see it, or not? And why have you not at this time made  
it known to them, and donne what lyeth in you to draw them from er-  
ror? Or having done it, and finding them obstinate in evill, pea persecu-  
ters of the truth revealed: why have you not (after the example of the  
Apostles) separated from such and taught others to do the like? Above  
all, why plead you for their estate to be good, warrantable, in the way  
of salvation, notwithstanding their errors and abominations? Is not  
this to dawbe with untempered mortar? Is it not to prophesie peace  
to the wicked, and to promise them life: to sow pillows under their el-  
bowes, and to strengthen their hands in evill, that they should not re-  
turne from their wicked way? Jer. 23. 16. 17. Ezech. 13. Chap.  
Mal. 2. 17.

Where you say, if we knew some convicted in conscience, yet it serueth  
not our turne, vnles all be so convicted: sure you mind not what you speak.  
Did Christ ever give such a rule to his Church? Or should there ever  
be Church separated from the world, if this course were kept? Besides,  
what meane you by all being convicted? Whether all in a house, or all  
in a towne, or all in a kingdome, or all in the world? Whether all of ech  
sex, men and women; of all ages, yong and old; of all estates, hy and low,  
rich and poore, bond and free, &c. What also by being convicted? Whe-  
ther when sufficient is shewed to convince men, though they see it not?  
or when they see it, yet acknowledge it not? or when they see and acknow-  
ledge it, yet notwithstanding persist in their former estate? or if vnto all  
these they adde the persecuting also of such as do convince them?

Now when you have shewed, how your self vnderstand, and how we  
are to walke in these, according to the Scriptures, from point to point:  
then

7. Ioh. 3. 19.

3. Act. 28. 26  
27.

3. Act. 2.  
40. 41. & 13.  
45. 46. 51.  
& 18. 6. and  
19. 9. & 28.  
24. &c.

then applie hereunto your example of Christ here alledged, and see if you do not abuse it. Mind withall, that if you say, Christ knew this as he was God, you speak nothing to the question, which is how men must walk toward men. If you say, he knew it as he was man, then must you prove, 1. that these Jewes were convicted in conscience that he was the Christ, and yet denied and blasphemed him: 2. that Christ knew this as he was man: 3. that still he joyned in spirituall communion with them thus convicted: 4. that the estate of your Ministers and people is such as theirs was then, as touching a true Ministerie and constitution of the Church: 5. that the same rules and proceeding is to be used toward your Church and members thereof (afore they can be separated from) that was to be used toward that Church and People at that time.

Mind also, that the Apostles preaching to the Jewes, though they knew not who were convicted in conscience, who not: yet upon their refusal of the truth offered, did separate from all where they were. And so Christ before had required them to do. Mat. 10. 14:

\* Act. 2. et  
13. et 17. et  
18. et 19.  
chap

Finally mind, that mens consciences are blind, ignorant, corrupt, and the heart of man deceitful and wicked above all things. Who can know it, but the Lord only which searcheth the heart and trieth the reins, to give every man according to his waies, according to the fruit of his works? Jer. 17. 9. 10.

It is erroneous therefore (to hold as you do) that we may not separate, till we know all to be convicted in their conscience. If this were to be done, then neither separation from any people, neither any true Churches should ever be upon the earth: because such conviction can never be either known of men, or had in the world. It both and must suffice us, that the truth on the one hand, and the errors on the other be made known and convicted, that is, be layd open and proved from the Word of God, by the testimonie of his servants: and that we see men by words or works refuse the truth and embrace error, and so judg themselves unworthy of everlasting life.

Thus for your Churches (M. Iacob) it sufficeth us, that in your Hierarchie, Liturgie, and confusion of people, they be proved the daughters of Babylon that mother of whoredomes. Out of which God hath charned all his people (without exception or delay) presently for to depart. If you or any other will not obey this commandment of God, but will still partake in the sinnes of your worship and Ministry: what is it to us? We must follow Christ, who is made author of saluation to such onely as obey him. Neither may we returne unto you, but we must waite till God bring you to us, and make you partakers of the same grace in Christ.

\* Rev. 18. 4  
& 17. 5. vnt  
Ex. 16. 44.

\* Heb. 5. 9  
† 1 Cor. 15. 19.

Of your third generall point (here idly mentioned and absurdly gathered) I have spoken before. Pag. 8.

Next in stead of answering, you fall a marvelling: because I say, Mr.

G 2

Hue



Hus and other of the holy Martyrs did heare and say Masse to their dying day, and some of them also acknowledg the Popes supremacy. But why do you not also marvell, that I sayd diuers of them acknowledged, some the Popes calling, some 7 Sacraments, some Purgatory, some Auricular confession, and such like grieuous errors? For these I opned with the other, and of them you speak not a word. Belike you thinke they may stand with the Gospell wel inough: and if your Church had retained or now should resume them againe, you would iudge of them as of the other corruptions remaining among you.

Let mind withall, 1. that thus you make a way for no popish enormities to be mainteined and to prevaile apare in your Church, as beginneth alredy very fast. 2. And that you can no better nor otherwise defend your present Church-estate, then you could, if it also retained seven Sacraments, Purgatory, Auricular confession, &c. Let the Reader observe this. And beware you in time, least a wo come vpon you for such halting and pleading for Baall.

Now for your marvelling at me for saying thus of Mr. Hus and other the Martyrs: I aske you, Saith not the booke of Acts and Monuments the same? yea, say not the Martyrs thus much of themselves? Why do you not then marvell also at them? For these particulars it were needles to go through all the historie of the Martyrs: specially seeing they are so plainly noted in their stozies, and euerp where among you the booke is in your hands. Yet because Mr. Hus is here spoken of by name, and you are not far from raising him out of the number of the Martyrs: I will first note some particulars concerning him, and then cleare him and the rest from your rash condemnation.

In the historie of the Martyrs before mentioned, we find that Iohn Hus vnto his death held, 1. 7 seven Sacraments; 2. the Popes office, and the authoritie of the Church of Rome; 3. Auricular confession to Priests, and was himself (a little before his death) confessed and absolved by a Monke; 4. said Masse himself; 5. held that the substance of the bread was altered into the body of Christ, and that Christs body which was borne of the virgin Mary, is really and totall in the Sacrament of the Altar; with other the like popish opinions. Now you (Mr. Iacob) sticke not vpon some of these to inferre, that then surely neither Hus nor any of the rest that so held and did, were holy Martyrs. Your reason is, because therein are found errors plainly fundamētall which of them selues abolish from Christ. Among which no doubt but you reckon the Masse and transubstantiation specially.

Thus haue you cleane put out Maister Hus and other the serbants of Christ (faithfull in that which they saw) from being any longer in the Catalogue of the Martyrs, or accounted true Christians. May I not then iustly returne vpon your self your owne saying, Is this you that white the tombes of the Martyrs, and yet in fine condemne them for no true Christians, for no holy Martyrs?

\* How say you to those Popish doctrines now spreading among you, of Christs soule descending into Hel. of free-will &c.

1 A. and Monu. edit. 5. pag. 561.  
2 Ibid. pag. 581. a. 584. b.  
3 Ibid. p. 566 b. et 574.  
4 Ibid. p. 577 a. et 581. a.  
5 Ibid. p. 546



But pou say, the book of Acts and Monuments vvhether I send you, affirmeth, nor that they held these errors in the largest and grossest sort. Let the book it self speak for vs both. In the end of Iohn Hus his storie, thus it saith, \* He neither denied their popish transubstantion; neither spake against the authority of the Church of Rome, if it vvere vvell governed; nor yet the 7. Sacraments; and also sayd Masse himself; and almost in all their popish opinions vvas a Papist vvith them. Thus hath that book, word for word. What say pou now vnto it? What think pou of these particulars? and of that conclusion, that not onely in these but almost in all their opinions He vvas a Papist vvith them?

\* Act and Mon. edit. s. p. 582. a

Againe in the same book, Hierom of Prage (another Martyr) speaking of Iohn Hus saith, \* he never maintained any doctrine against the Church of Rome, but onely spake against their naughty life. To which purpose may be minded also, that the Hussites in Bohemia (so called to this day for following Iohn Hus) are for transubstantiation and most of the popish errors and worship, as grosse as the Papists themselves.

\* Ibid. pag. 584. b.

And (to give an instance of our owne countrepemen) the same history speaking of Thomas Bilney who was burnt at Rozyrich, hath thus, \* As touching the Masse and Sacrament of the Altar, as he never varied from himself, so he never differed therein from the most grossest Catholicks. Mark these words, he differed not therein from the most grossest. Now now will this and your speech agree, who blush not to say, that the book of Acts and Monuments affirmeth not that they held these errors in the largest and grossest sort?

\* Ibid. pa. 921. b.

Besides this bold vnt ruth of yours, let the Reader mind, how plainly sp you insinuate, that if your Church had the Masse and the Popes supremacy, so it were not in the largest and grossest sort, you could defend their case as well then as you do now, by bearing the world in hand, that these things might stand vvith Christ crucified, &c. Let the Reader mind and remember it. I say no more.

It remaineth that now I cleare M. Hus and the rest of the Martyrs from your rash censure. You judge, if any of them held any errors that be fundamentall, they are no holy Martyrs, but abolished from Christ. This I denie. And you to proue it, should from the Scriptures have shewed, first, what it is to be fundamentall or of the foundation: then, that if: howeuer holdeth such error is abolished from Christ. But you have done neither. I know that here and euerie where you give vs your bare word, and obtrude vnto vs your owne fancies. But your words are no Oracles, nor your fancies rules for any to follow. Handle these things therefore more soundly in your next. And what you speak, speak it from the word of God. In the meane time for better clearing of the truth and Martyrs, I will show you my mind: being ready notwithstanding to heare any that can show better from the word of God. And so I pray you take this and all my writings.

First, the word foundation is vsed in the scripture, and therefore is of vs

Of the founda-  
tion, and  
fundamental  
points.

us to be considered divers waies. One is, in respect of God and his election; or of his Church and people called and sanctified in Christ. 2. Tim. 2. 19. Psal. 87. Pro. 10. 25. Another is, in respect of the one ground of all true faith and Churches, which is Jesus Christ; or of the first principles and speciall heads of Christian religion. Mat. 16. 15. 16. 17. 18. 1 Cor. 3. 11. Esa. 26. 16. 1 Pet. 2. 6. with Heb. 6. 1. 2. A third is, in respect of the Apostles and Prophets doctrine concerning Christ; or of our receiuing it and building thereupon. Ephes. 2. 20. Rev. 21. 14. 1 Cor. 3. 10--15. 1 Pet. 2. 7. 8. Luk. 6. 48. 49.

Now which way soever you take it, there is no question but the Martyrs, although they erred (through ignorance of that time) in some waightie points of Christs Religion (which you call fundamentall) yet were notwithstanding holy Martyrs. For touching the first of the exceptions aforesaid, Gods foundation remained sure and sealed unto them; so as the Lord knew them to be his, and they also were sanctified both to witnes unto death the truth then called in question, and to depart from the contrarie iniquitie. Touching the second and third, they both beleaved in Iesus Christ, as it pleased God to reveale him in their age by the doctrine of the Prophets and Apostles; and they built firmly thereupon (not stumbling at the word and disobeying it, as is the manner of most now a daies, but) obeying and holding it forth unto death. So as when the stormes and floods of persecution beat upon them, they were not shaken from the truth they testified, but remained constant to the end: even when the politick Statutes of Princes; the subtil arguments of the learned; the earnest perswasion of their friends; the great losse of their goods, libertie, estimation in the world; finally the most cruell usage and tirannie of the Adversaries; as it were so many waves and tempests, stronglie assailed to drive them a contrarie course. Thus were they faithfull to God, and loved not their lives unto death, as their Martyrdome proclaimeth to all the world: howsoever you could be content it seemeth (for any the more advantage to pour selves) to lay their honour in the dust.

Secondly in this question we are to discern, betwixen the errors themselves, and between the persons that hold them. The errors may in their nature be fundamentall (as you speak:) and yet the persons erring therein (of ignorance, not striving against the light revealed, but indolently to walk faithfullly in the truth they see) may through Gods mercie in Christ be saved. For example, some of the Corinthians that denied the resurrection of the body, and some of the Galatians that erred about Circumcision & the Law, although the errors were in their owne nature fundamentall (as you will not deny,) yet might they that dyed in them, before Pauls epistles came to those Churches thereabout, be saved of God: As we read that some were dead and chastised of God about their abuse of the Sacrament, yet not condemned with the world.

Likewise of Abijah the sonne of Ieroboam that made Israell to sinne, the

\* 1 Cor. 15. 12

\* Gal. 4. 9.

Ro. 21. & 5.

2. 3. 10. and

6. 12. 13. 15.

\* 1 Cor. 11. 30.

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the Scripture recordeth that God shewed him mercie, because in him was found some goodnes toward the Lord God of Israell. Where marke those words; some goodnes. By which appeareth, that although he were as the rest in that generall apostasie of Israell (which pour self account fundamētall) yet having some goodnes in him towards the Lord, he found mercie at his hands. <sup>1 King. 14. 13.</sup>

Furthermoſe at this day, concerning the errors of the Lutherans about ſubſtantiation and the perſon of Chriſt; of the Anabaptiſts about Chriſts humanitie, and denying Baptiſme to the ſeed of the faithfull; of the Papiſtes about tranſubſtantiation, the Popes ſupremacie, &c. I ſuppoſe that you will graunt both that theſe errors be fundamētall (as touching the nature of the errors theſelves) and that yet notwithstanding God ſaveth ſome Lutherans, Anabaptiſts, Papiſts, erring in the points aforeſaid.

If you denie it, let us have a ſound aunſwer to that profeſſion of the Papiſts touching Chriſts Mediation, which by themſelves is mentioned in their Annotations upon the new Teſtament: where they profeſſe that they hold \* Chriſt by nature to be truly both God and man, to be that one eternall Prieſt and Redeemer, which by his ſacrifice and death upon the croſſe hath reconciled vs to God and payed his blood as a full and ſufficient ranſome for all our ſinnes, himſelf without need of any redemption, never ſubiect to poſſibility of ſinning: againe, to be the ſingular Advocate and Patrone of mankind, that by himſelf alone and by his owne merites procureth all grace and mercy to mankind in the ſight of his Father, none making any interceſſion for him, nor giuing any grace or force to his prayers but he to all: none aſking or obteyning eyther grace in this life, or glory in the next, but by him. This doe even the Papiſts profeſſe: which you are well to mind. Now though with it they hold divers fundamētall errors (as in that and other their writings may be ſeen) by which the multitude of them is turned out of the way of truth and ſalvation: yet doubt I not but by this faith God hath ſaved ſome of them (and mo at the firſt creeping in of that Churches apoſtaſie, then ſince) who in ſimplicity ſo beleev as is here ſet downe, never hearing of the other opinions to be errors, nor withſtanding any truth revealed unto them. Now of the Lutherans and Anabaptiſts I hope ſo much the better, as they hold more truths and fewer errors then the Papiſts.

But to let thoſe alone, what ſay you to ſuch of the Fathers of the Greek Church, as held Freewill, an error, which \* pour ſelves teach and have publiſhed to be fundamētall and of it ſelf damnable? Or rather what ſay you to the Iſraelites in Egypt, who though they were \* Gods church, yet ſinned in points (by pour owne account) fundamētall, even with the Idols of Egypt? Will you ſay, they were all condemned?

Either therefore we muſt diſcerne between the errors themſelves, what they are in their owne nature, being ſo conſidered; and between the perſons holding them of ignorance and weakneſſe, what mercy God may ſhew

\* Rhemes  
Annot. vp.  
on 1 Tim. 2.  
5.

\* D. VV. h.  
book pa. 83.

\* Exod. 4.  
22. 23.

\* Ezech. 20.  
6. 7. 9.



shew them in Christ: or els you will cōdemne all of every Church wher-  
soever any fundamentall errors have crept in, being through ignorance  
generallie received: and so intwrap the Martyrs in like condemnation  
with their persecutors. To give instance but of Iohn Hus, it cannot be  
denied but he and they who martyred him, agreed both in one touching  
the Masse, transubstantiation &c. Yet was Hus a faithfull witness of  
Christ in the truth he saw, and his adversaries vassals of Antichrist that  
sonne of perdition.

This I trust will suffice for the present to cleare the Martyrs of  
that vniust condemnation which you insinuate against them. Now v-  
pon this occasion note also, that not onely some who erre in fundamē-  
tall points, may be saved, as is proved already: but some who erre  
not in any fundamentall point (as you take it) yet shall perish notwith-  
standing. But of this see more hereafter in the handling of the 7. Rea-  
son following.

† 1 Cor. 6.9.  
10.

† Pag. 36.

† Act. and  
Mon. edit.  
5. p. 136. l. B.

Further where I said, that when Mr. Cranmer, Ridley, Latimer,  
&c. dyed Martyrs for the truth of Christ, they neither had themselves nor  
joynd in communion with such as had the Prelacy and Ministerie now plea-  
ded for: You insult greatly, as if I spake knowen falsehoods. But stay  
a while Maister Jacob: and see if it be not your self that make no consci-  
ence of vnttruths. First, why left you out those wordes of mine, when  
they dyed? Did you perceiue that these wordes make the case plaine, and  
witness the truth with me against your assertion? Or know you not  
that all the Martyrs then, were first excommunicate out of that Church,  
and (if they were Ministers) degraded also from their Ministerie, afore  
they were put to death? Must it not needs then be true which I sayd,  
that when they dyed, they neither had nor ioyned in communion with such  
as had the Prelacy and Ministry now pleaded for? Yea, say not the Mar-  
tyrs themselves and the book of Acts and Monumentes as much? To  
name but one, Laurence Saunders, when the Bishop of London had dis-  
graded him, said vnto him, † I thank God, I am none of your Church. And  
this was the case of them all, being likewise dealt with, as that book wit-  
nesseth.

Your Exception, that Mr. Cranmer and Mr. Ridley stood vpon their  
right to their Bishopricks, is of no waight against that I sayd. It is not  
unknowen, that men do often stand against the vniust dealing of their  
adversaries, in such things as notwithstanding they are willing inough  
to leaue. Whether it were so or not with them, God knoweth. Of  
this I am sure, that where I spake of their not hauing, you do in your  
Reply in steed thereof speak of renouncing. And so you change my speech:  
Which is not good (though it be your vsuall) dealing. But yet by this  
appeareth that you can prove no vnttruth in my speech, howsoever you  
pretend and would gladly do it. For if you could, what needed you so  
alter and pervert the sence of my wordes? And for my self, if I had  
meant that Mr. Cranmer and Mr. Ridley had renounced (as you pre-  
tend):

send) I could have joynd them with others in the sentence going befoze where I spake of Mr. Latimers forsaking his Prelacy: which pour self do here confesse to be true. Besides, I spake of the time when they dyed Martyrs, pou of the time befoze that.

But now what will you say to Mr. Ridley, who (as the\* storie witnesseth) at his degradation being bid to put on the surplis, refused to do it: and when they did put it vpon him with "al the trinkets appertaining to the Masse, did vehemently inuey against the Romish Bishop and all that foolish apparell, calling him Antichrist, and the apparell foolish and abominable, yea to fond for a vice in a play? This giueth moze evidence of renouncing, then of approving those things which befoze time he had liked to much. Yet I denie not, but even then he might be ignorant of the vlawfulness of the Prelacy, as siute that time God hath revealed it by his word: and by that meanes (it may be) did like and stand for it moze, then otherwise he either ought or would have done.

But you say, whosoever were Ministers then of the Prelates ordination, they never renounced it, though they dyed Martyrs. If this were true and of waight, you might by the same reason as well plead for the Romish Priests at this day as for your owne. You know that very many of the Martyrs were popish Priests. And if there were no other proof, even their degradation from that Priesthood doth testifie it. You might also thus plead for retaining and allowing of Monks and Fryars, because some of them have died Martyrs, and yet not renounced their callings and functions. This I alledged: heretofore: but you cannot yet finde any leasure to aunswer it.

Yet now for that you speak here, what will you say to † such as being degraded of their Ministerie received from the Prelates, thanked God that they were delivered from the malignat Church of Antichrist. Did they not by this and such like speech and carriage, noted in their stories, declare how willingly they left both that Church, Ministerie, worship, and whatsoever belonged thereto? Although through ignorance of the time they saw not some things, wherein since their daies God hath giuen a greater light.

To end this point then, howsoever it be for their renouncing, certaine it is (as their stories show) that such of them as had receved Ministerie from the Prelates, were befoze their death not only excommunicate (as were the rest of the Martyrs) but degraded also from the functions and Ministerie they had received. So as it cannot but be, as I said, that when they dyed Martyrs they neither had nor ioyned with the Prelacy and Ministry now pleaded for. See the\* storie in the degrading of Richard Bayfield, Henry Forest, Mr. Saunders, Mr. Tailor, Mr. Ridley, &c. Thus the bold vntruth wherewith you charge me fallis, is returned iustly vpon your owne head.

Next after this which was in the beginning of my defence (as your self have noted) you come to the sixt point of my aunswer, passing by the other

\* Act. and Mon. edit. 5. p. 1604. a.

\* This was, because he had ben a popish priest

‡ In the aunswer to your I. Replie to the I. Reaso following.

† Act. and Mon. edit. 5. p. 934. a.

\* Act. and Mon. edit. 5. p. 895. b. 934. a. 1361. b. 1385. a. 1604. a.



other things which come between. Is this to reply soundly? Is this your worthy Confutation which your followers judge unanswerable? What (I pray) may be the cause why you snatch thus here a peere and there a peere, and prosecute not my answer in order from point to point, as I gave it? Is it because I handle things disorderly, or passe by any thing in your Reply unanswered? If I do, show it. But in deed, is it not because you are not able to reply against my answer, as it is given: and therefore are glad to lay hold, sometimes of one thing, sometimes of another, as you think you can best deale with; that so you may trouble the Reader, and seeme to say some thing, when in deed you say nothing at all? Let the Reader but well mind this Reply of yours, and then judge if ever he saw anie thing more raw, frivolous, confused, absurd. Yet such as it is, let vs see now what you say to that point of my answer whercof you speake next.

First you tell vs, that where you said before, the outward orders of the Church be not of the foundation simply, you meant, not at all of the verie foundation. I see your meaning now Mr. Jacob, which before I neither did nor could. Sure you had need make a Commentarie vpon your Reply, if you expound your words euerie where, as you do here. But now that you have told vs your meaning, will you stand vnto it? Do you indeed by not simply meane not at all? Then marke what straung assertions lurke in your writing, which before we could not perceiue. In one place you say \*, The Papists forbidding of marriage and meates, if they had done no worse, doth not make them departers from the faith: that is, not totally or (as you have it in the Margent) not fundamentally, not simply: And then you adde, No more could their Hierarchie and ceremonies simply. Now by your owne exposition, your meaning is, that none of these make them departers from the faith at all. For by not simply, you say you meane not at all. Thus you teach most shamefull false doctrine, and make the holy Ghost a liar, who even \* for these things saith, they do depart from the faith. Again you say, † The doctrine, Canons, Articles, Iniunctions, and practise of your Church do not ioyne together Christ and Antichrist simply: that is, not at all, by this your new coined meaning. And yet in the same place you confesse, they ioyne together Christ and some outward ceremonies and orders of Antichrist. It is false then, that they ioyne not Christ and Antichrist at all, as by this interpretation must be your meaning. And even here a little before, you said † to beleue & practise as your Church doth, for your Church-gouernement rites and orders, simply destroyeth no mans saluation in Christ: that is, by this exposition, not at all. But your Church so beleueth and practiseth these things, as is derogatorie both to the office of Christ, the faithfulness of the Apostles, and the perfection of the Scriptures; and such as do not so beleue and practise, but witnes the truth against them, they imprison, banish, kill; and thus become guiltie of innocent blood. Yet you are bold to blesse your self, your whole Church, and greatest persecuters,

\* Mr Jacobs  
1. Reply to  
the 7. Reason  
following.

\* 1 Tim. 4.  
1. 3.

† Your 1.  
Reply to the  
1. Reason  
following.

† Pag. 35.



In all these mischiefs: affirming that thus to beleeb and practise, desiroith not at all any mans saluation in Christ. For when you say, not simply, you will have vs vnderstand your meaning to be not at all. Yea you take it ill, because I will not see this to be your meaning. But now I doubt you will be moze grieved, because I see it so well. Yet it were better Mr. Jacob, if in time you were grieved at your self, for vsing such vngodly elusions to turne away the truth. See you not what pestiferous doctrine your Reply by this meanes peelds euery where? Marvell not at it. It is just with God to make your owne pen the publisher of your owne follie and impietic, seeing you will needs plead for Antichrist against the cleare light.

But let vs come to examine the point it self. You say, the outward orders of the Church are not at all of the verie foundation. What say you then to that which is written Heb. 6. 1. 2. Doth not the Apostle, speaking there of his laying the foundation, mention in particular, the doctrine of Baptismes; and laying on of hands; besides repentance from dead vworks, and consequently from mens traditions in Gods worship? Now say you? Do not these concerne the outward orders of the Church? And doth not the Apostle reckon them with the rest there named in his laying of the foundation? I could also put you in mind, how it concerneth the Churches outward government, vwhether the Pope be head of the church or Christ only: whether Circumcision be now to be observed, or not, &c. But these and the like I have mentioned befoze, and you I suppose will answer them at lease.

Now where you quote some Scriptures in the margent, it is to generall for your purpose. You must prove your assertion by them. Which yet you do not. When you goe about it, say if there be not of the foundation, not only the particulars in these Scriptures expressed, but many other also here comprised, though not named in particular. As for example, 1. that there is a God, and but one; 2. that there are thre persons, the Father, the Sonne, and the holy Ghost; 3. that the Sonne, not the Father or holy Ghost, tooke vnto him our flesh; 4. that the true God alone must be worshipped, and that onely according to his word, and no otherwise; 5. that Christ as head and King of his Church hath given offices and ordinances for the work of the Ministerie, which are to continue to the end of the world; 6. that he is to be obeyed therein vpon paine of damnation, and no other to be received; 7. that we must not onely professe in word but practise indeed the commaundments of Christ, whatsoeuer persecution follow thereon, &c. Tell vs (I say) whether these and the like, which other places of the word lead vs vnto, be not both of the foundation, and comprised in the Scriptures quoted by your self? How idly then and absurdly do you cite them here?

To give an instance, doth not the Apostle from the death of Christ (mentioned in these Scriptures) deduce in other places the necessity of our dying from the ordinances of the world, from the traditions of

† Heb. 6. 1. 2.

See also for  
this, in the  
Preface:  
Section, 3.

\* 1 Cor. 15  
2. 3. 4.  
Rm. 4. 25.  
1 Cor. 3. 10, 11  
12, 13, 14.

men, from voluntarie religion, finally from all dead works whatsoever, which he reckneth vp as a fundamentall point in that place to the Hebrewes before alledged? **Pea** doth he not from hence prove, that we cannot hold Christ the head, and increase with the increasing of God, if we will togeather with him retaine the traditions and precepts of men for the seruice of God? And are then no outward Church-orders of the foundation at all? We will look for your proof and answer hercof in your next.

In the second place I propounded two questions, vpon comparing togeather Moses and Christ. You answer not one worde to the latter. And in the former, you kepe not my words (which is a thing to commo with you) knowing belike that the weaknes of your answer would then the more readily haue ben seen. My question was, whether the outvard gouernement and ceremonies ordeined by Christ for his Church vnder the Gospell, be not of the foundation, as much as the outvard gouernement and ceremonies appointed by Moses for the Church vnder the Law? Your answer is, Neither vvere the Iewes outvard orders of the very foundation, without which they could not be saved. But speak out man, were they of the foundation at all, or not? And when you haue told vs this, then know for your learning (besides that already spoken touching the foundation) that the outvard orders, that is, the outward ordinances, ceremonies, and gouernement, which God prescribed to the Jewes, were vnto them so of the foundation and necessarie to be obserued, as curse and death was threatned to all that brake them. **Pea**, severe punishment even vnto death was executed vpon the transgressors of such things as seemed but small: Levit. 10. 1. 2. 1 Sam. 6. 19. and 2 Sam. 6. 6. 7. 2 Chron. 26. 16. 19. Now these things are written for our instruction, to admonish vs vpon whome the ends of the world are come. If yet notwithstanding you and your Church will presume otherwise, be it at your perill. Our soules shall not enter into your secret.

The third question here was about Corah and his complices. Wherein you deale as with the former, not keeping mine owne words. It may be you thought by this meanes to hide the vanitie of your answer. Howsoeuer, al the answer you give to the severall branches of it, is only this, that they were separated from and damned, not that the matter vvas fundamental, but that the manner vvas rebellious, vvith consciences a thousand times convicted, and so done vvith an high hand against God himself. But how prove you this which you say? And why answer you not to the severall points of the question, in order as they were propounded? It may be you will do this in your next. Then in the meane time know that even the matter wherein they sinned was fundamentall, if we consider it thus: Their sinne was, that not being Priests they would offer incense to God. Now the Priesthood and offering vp of incense led them as it were by the hand to the Priesthood and Intercession of Christ. **Et**  
then

† Col. 2. 8.  
† 18. 19. 20.  
&c.

† Deut. 27.  
25.



After therefore, you must denie Christs Priesthood and Intercession to be of the foundation, or els you must graunt they sinned in a matter in this respect fundamentall, that is, being thus considered. Yet it was (you see) touching the Priesthood and Ministerie, which concerne the outward orders and government of the Church. Thus al your defence falleth to the ground.

Touching the manner also, Corah and his complices had pretence for them selves as well as your Bishops and Priests now have. Read and mind well what great reasons they pretend, Numb. 16. And see if you can shew any greater, pea or any the like for your selves. Then speak, whether that considered, it be not as hard for you to affirme them so convicted in conscience, as for vs to affirme it of you in England. And now that I mind it, let me aske of you (Mr. Jacob) in this case, as you erewhile did of me in your owne. Did their whole assemblies sinne thus? all and every of their assemblies? of wilfulness and of a convicted conscience? Are you sure of this? Do you know every mans hart and conscience so well? If you do, then you say somevvhat indeed. But you are then neere as vvise as God himselfe, to know mens hearts so perfectly, vvhole faces you never saw. &c. How like you now your owne manner of reasoning? Is it not verie proper think you, and to great purpose?

Numb. 16. 2. 3

† Pag. 36.

But perhaps you will say, the Scripture speakes as much as you do concerning them. If it do, whp shew you not the places? Whp prove you it not from thence? Say then, what say you Mr. Jacob, to the litle children which perished in that cōdemnation, as the Scripture there witnesseth? Will you say that they in that action were so rebellious (as you speake of) with consciences a thousand times convicted? Or will you now confesse your Reply to be of no waight at all, save against your self?

\* Num. 16.  
27. 32.

To which end I wish both your self and the Reader to note (for a conclusion) that here you graunt, even for outvvard orders of the Church, when men see the truth in thir consciences and yet stand against it, the estate of such to be damnable. It is high time then for you M. Jacob and for W. B. who made the p̄face to your book, and for all such whose consciences are convicted of the Antichristianitie of your Bishops and the rest of your abominations (as divers times in this book your self acknowledge:) it is high time, I say, for you and all such to be warned by Corahs destruction. And we now have as good warrant (by your owne graunt) to separate from you and all such, as the Israelites had from Corah and his companie. Except peradventure you thinke the Ministerie and ordinances of Christ to be of lesse moment then those of Moses, or Christ the Sonne to be worshopp less e honour then Moses the servant. But see more yet hereof in the 6. Reason following.

After this you turne back to somewhat handled in the entrance of this Exception. Thus you runne in and out, a man cannot tell where to have you. For the point you speak of I leave it to the Reader to iudge,



iudge, comparing your writing and mine together, whether I have not iustly charged you, for going about to iustifie your estate by the example of Cranmer, Ridley, &c. Now I am glad to see you acknowledge the matters controverted betwene vs to be your errors. For by this it followeth, that you see the contrarie truth, which discovereth these to be errors. And then your self (I trust) will not denie but that you are bound utterly to forsake these, and to walke in the truth revealed unto you: vnles you had rather erre with Antichrist to destruction, then follow Christ to salvation.

But you trust it is sound; to iustifie by the example of the Martyrs, that these corruptions abolish not you from Christ, as theirs did not them.

Nay Mr. Jacob, it is very vnsound for you or any the like to reason thus. For besides the many differences betwene you and the Martyrs already declared: tell me your self, if the Hussites (so called) should at this day reason after this manner, viz. Although we retaine the Masse, transubstantiation, seven Sacraments, Auricular confession, and such like, yet these corruptions abolish vs not from Christ, any more then they did John Hus and the other Martyrs that held and vsed them: If (I say) they should now reason thus for themselves, would not your self say, their reason were vnsound?

But further, if the Martyrs you speak of had seen these things to be errors, and continued in them, pursued those that reproved them, and against the known truth sought to have dawbed up their erroneous building, as you Mr. Jacob and the like among you do at this day: we could not then have so esteemed them as now we do. This therefore will help you nothing at all. We have better hope in this respect of such in England, as to this day have not discerned the Antichristian abominations among you, then of you and the like struggling Pharisees: for whome we feare it will be harder in the day of iudgment, then for them.

At length you come to look at my seuerall answers. To look at them, I say. For finding them all to heauie to lift, you leave them as you found them, that is, firme and strong against your Churches estate. For the first, you would in it deceaue the Reader, thus. In your former Reply to this Exception, you said, \* you held Christs ordinances to be of two sorts, written or vnnwritten, the first necessary, the second arbitrary, &c. and that you thought no Scripture was against this, but rather for it. In my answer herevnto, first I asked, \* what Scripture you had for this: that is, for this opinion of yours touching Christs ordinances. Now so, besides that you bring no Scripture for it, you would make the Reader beleeve, that I asked for Scriptures, to approve those orders which you expressly called errors. But who seeth not that I demaunded Scripture, for that opinion of your Church, against which you were perswaded there was not any? And how then will those two stand together, vnles you would have vs thinke you are so sottish, as to beleeve there is no Scrip-

\* Pag. 28.

\* Pag. 30.

Scriptures against errors?

The like follie and evill dealing you shew againe in your Reply to the second. When you said, you thought no Scripture was against your foresayd opinion of Christs ordinances, but rather for it: Was it not meet, that of so many as are against it, I should at least mention some? Now it had ben your part either to have renounced that false opinion, with acknowledgement that the Scripture is against it, or els to have answered the Scriptures by me alleadged. But I easily beleev they lead you, and are to heave for you to beare or withstand.

I your Reply to the third, let all men iudge if you deale not exceeding unconscionably. Are not these your owne words which you use in your first Reply to this Exception; This we generally professe and practise; We hold Christs ordinances to be of two sorts; Such we hold all outward government and ceremonies to be; Thus we hold, and thus we practise, &c. When you do so often say, We professe, We hold, We practise, Will not the Reader understand your self to be one with the rest that do so hold, professe, and practise? Again when you say (Thus we practise) is it your meaning that the State doth practise thus, but not your self? How is it then, that you preach by vertue of your Priesthood receyved from the Prelates? that you are silent at their pleasure? that you appeare before them at their Courts and appoyntment? that you administer and receive the Sacraments with them according to their book, &c.

Or if your meaning be in these words (thus we practise) to include your self with the rest, why should we not also take you to be included in the other when you say, thus we hold, thus we professe, &c. Would you have us think, that in these things your iudgement is one, and your practise another? For of such halting. Howsoever you blind the eyes of men, be sure God is not mocked. He seeth and will bring vpon you that wretched hypocrisy, if you still persist.

Further it is to be mynded, that now you disclaime your Churches opinion touching Christs ordinances, and consequently touching his Prophecy, Priesthood, Kingdome, as he is there receyved. Why can you not then endure, that we should do likewise? Or how is it that you have pleaded for it all this tyme, and now leave it without help when it needeth most? But by this is evident that your Churches estate is a Kingdome divided against it self, and therefore ruinous, not like long to endure. The state holdeth one thing, you another, a third sort agrees with neither. Babylon the great city, when it is ready to fall, shall be divided in three parts. To conclude, by this opinion and practise you make your state to stand in such case as Ieroboams was, who altered but the outward ordinances of the Church, as taking them to be things arbitrary at the pleasure of man. Some of them (I doubt not) will think you do them foule iniurie. And if any be done vnto you, it is done by your self. I say no more.

‡ Before, in  
pag. 28.

‡ Mat. 12. 29

† Rev. 16. 19.

In



4

In the fourth likewise, who is it of your owne Church that will not think you offer yet more iniurie both to the State and your self? To the State, in that you make them maintainers of Popish shifts. To your self, in that thus you bewray you are at a Non plus, and yet peeld not to the truth. Did not your self in your first Replie vse these as good and sound reasons? And now they are convinced to be Popish, haue not a word to speak in defence of them; but put vs over to the State for an answer? Babel is sore wounded, when all her best Physitians do thus giue her over.

5

For the fift, you referre vs to the first point of your explication before, Which is answered.

6

For the sixt, you referre vs to the second. Which also is answered. Neither is there any thing of waight in either of the places whither you send vs, for answer of the particulars here contained. Let others mind (if you will not) what I said in the fifth and sixth answer before, and see if your explications haue any thing against them to any purpose.

7

The seventh you confesse to be against the state of your Church. This I wish the Reader to marke. And then having minded what I answered in the seauenth place, let him consider how wofull the estate of your Church is. But now Mr. Jacob, why defend you not your Church, seeing this is against the verie state of it, by your owne confessiō? Is not your book called, A defence of the Churches and Ministry of England? Why do you not then performe what the title of your book doth promise? A worthy Champion sure you are to defend a Church, that leaue it thus in extreame miserie without any succour at all. At first you seemed as if you would strike all downe afore you, in defence of your Churches and Ministerie. Now lo, you can be content to leaue them on the plaine field to shift for themselves, so your self may haue hope to scape by running away. Before you told vs of the defence of your Churches, Now you think it inough to say, It is against the state of our Church, and not against me.

Yet tell vs Mr. Jacob, are you not a member of that Church? And is not that then which is against the state of your Church, also against you? Otherwise it must needs be, that your Church hath a strange state, or that you are a strange member thereof. Can the hand or eye say, I am not of the bodie? Or, that which is against the state of the bodie, yet is not against me? Yet such is your answer, as sencelesse, as absurd. Besides that thus whiles you think to pull your owne neck out of the collar, you plunge both your self and your Church deeper in.

And note withall: Howsoeuer you and such like disagree from the state of your Church in any thing, yet in this you can all agree well enough, to conspire against Christ and against his Church. But so it hath ben of old. Manasseh and Ephraim (though they were each against other) were both against Iudah. The Pharisees and Saddu-



### EXCEPTION 3:

37

and (though adversaries one to another, yet) <sup>+</sup> banded together both of them against the Lord Jesus?

\* Mat. 22.

Dubious of the seaven particulars I objected. Which all of them remaine untaken away. And thus far of the second exception and point Replies against it. In which I have stated the longer, because the discussing hereof will more plainlie and without all question end the controversy between vs.

15. 23.

18. 5. 19

#### Chap. 6.

The third Exception against Mr. Jacobs Assumption aforesaid.

Fr. Iohnson.

**T**hirde, shew by Scripture, how the 36. Article of your doctrine and book alledged, agreeth with the Gospell of Christ and true Christianitie. The wordes of the Article are these as followeth:

The Book of consecration of Archbishops and Bishops, and ordering of Priests and Deacons, doth containe all things necessary to such consecration and ordering, neither hath it any thing that of it self is superstitious or vngodly. And therefore whosoever are consecrated or ordered according to the Rytes of that book: we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Also how it agreeth with the Gospell and true Christianitie, That the Apocrypha books and Homilies are enjoined to be read in the Church by the Ministers diligently and distinctly. As may be seen in Art. 6 and 35. of that doctrine and book aforesaid.

H. Jacob his 1. Reply to the 3. Excep.

**Y**our third Exception is this. That the 36. Article of ordaining Bishops, Priests and Deacons: Also the reading of Apocrypha books and Homilies in the Church, agree not with true Christianitie: Ergo, the Assumption aboue is false, that is the vvhole doctrine of that booke of Articles is not sufficient, to make vs true Christians.

I answer, you should have said, those points destroy vtterly true Christianity Ergo, &c. Els the Argument followeth not: But then vve denie flatly the Antecedent or first part of the Reason. But your Reason you will say shall goe as you have put it. Then marke these reasons even as good as yours and all one. An Ethiopian is vvhite of his teeth, therefore he is a vvhite man. A Swanne is black of his bill, therefore a Swann is black. \* My Brother hath an eye of glasse, or he hath a vvodden legge, therefore my brother is no true man.

Fr. Io.

\* Note, that Mr. Iacob hath added

this, since he received answer to the former. Is may not in the copy before. Such also are almost all his notes in the Margent, and some alterations in his Replies, specially in his 1<sup>st</sup> Reply to the Seaven Reason following. Let the Reader observe this dealing.

what

Fr. Ioh. his Aunswer to Mr. Jacobs

1. Reply to the 3. Except.

**VV**hat the third Exception is, you see. Have you now (as was before required of you) shewed these things by the Scriptures? Not at all. First then marke, that although wee call neuer so much for proof and evidence from the Scripture, yet you neuer bring it, but labour to put it off with other shifts and devices: As if our consciences were to be built vpon your fancies, and not vpon the written word of God.

But what do you say to our demand? First you tell vs, these things do not utterly destroy true Christianitie. Next, you graunt notwithstanding, that they agree with it as black doeth with white, that is, they are cleane contrarie vnto it: For this your similitudes doe import.

Where you alledge, That these things destroy not true Christianity, we answer, that even that Hierarchie, worship, constitution, and gouernement, which you professe and practise (as appeareth by those and other your Articles and Instructions in our former answer alleadged, to which yet we haue receiued no answer) being directly Antichristian, doe utterly destroy true Christianitie, so as the people and Churches so professing and practising, can not in that estate by the word of God be iudged true Christians, or the true constituted Churches of Christ.

\* Note.

Your similitudes, are not against vs but against your selues, in as much as comparing the doctrines of the Gospel which you professe, with the whitenes of an Ethiopians teeth; and your Antichristian Ministerie, worship, Courtes, and confusion of people, with the blacknes of an Ethiopians body: this and such like similitudes doe fitly declare your estate. And the approving of your Churches black constitution by some white doctrines of the Gospel professed among you, is as if you should reason thus, An Ethiopian is white of his teeth, therefore he is a white man: A blacke Raven is white of her bill: therefore a blacke Raven is a white bird.

Now when you had receiued this answer, and saw these comparisons turned vpon your self, then you devised another, being not able to maintaine the former. And this last you have published in your printed book as if it had ben in your written coppie which I answered: where it was not at all. The abuse is great not to me onely, but to the Reader: in as much as these things were by you so published, as if your last comparison neither were nor could be answered. Let the Reader note this manner of dealing for such as it is.

The similitude now added to the rest, is this: My Brother hath an eye of glasse, or he hath a wooden legge, therefore my brother is no true man. I answer, that after your wooden manner you take for graunted that which you should prove: viz, that your Church in that constitution is as a man with an eye of glasse or wooden legge. This I denie to be your case. Prove it so to be, if you can. The Scripture describeth the false



false Church in their constitution (specially touching the Ministerie) not under the similitude of men vvith wooden legges, or the like: but under the similitude of \* Locusts, whose forme is like vnto horses prepared to battell, with crownes on their head like gold, vvith faces of men, heare of vvomen, teeth of Lyons, habergions of yron, vvings like charets, tayles of scorpions, and itings in them to hurt vvithall.

Rev. 9.7.8.  
9.10. & 13.  
11. & 19.20

Now I would know of you Mr. Jacob, whether these be men with wooden legges, or monsters with mens faces. In like manner, whether the Churches which in their constitution (chiefly of Ministerie) do resemble these, be like to men with some defects, or to beasts with some resemblance of men. Either therefore must you p<sup>ro</sup>ve the constitution of your Church to be a true one, as the man you speake on is (which all may see you cannot do) or this comparison sitteth not your turue. We must mind and beleue what the Scripture teacheth, not what you would beare vs in hand without any p<sup>ro</sup>of.

But it may be you would be vnderstood of the man of sinne, spoken of 2 Thes. 2. or of the whorish woman, mentioned in the Revelation. If that be your meaning, it is against your self, and so applie it. If you meane otherwise, it sitteth not your case, as I shewed before. And thus the comparison applied to your estate, is wooden, that is, absurd; and glasse, that is, brittle, such as will not bide a blow.

2 Thes. 2.3.  
Rev. 17.1.

H. Iacob his 2. Reply  
to the 3. Excep.

**Y**our Third Exception is, That the 16. Article of consecrating Bishops and Priests, and the 6. and 39. Article of Apocrypha and Homilies, does not agree vvith the Gospell.

What then Ergo, our Churches profession and practise differ. Most false: For our Churches doe professe, that these things doe agree vvith the Gospell vvell enough: Also their practise is thereafter. Or doe you conclude, Ergo our Churches holde not Christ to salvation. In deede so I tooke your purpose at the first: but now in plaine categoricall termes you auouch it, That these things being directly Antichristian, do vvary destroy true Christianity. So then Cawte, Ripley, Laine, &c. were verie Antichrists, and no true Christians. As before also, I rowe, you affirmed.

Surely, this grosse and wicked absurditie, I could not open better then by this similitude: This man hath a wooden legge, an eye of glasse, his nose deformed, adde also if you will, both his armes not naturall, but framed to him of wood or what you will: Ergo this is no true man. Yea Sir, for all this he is a true man. For as much as all this concerns not the very life and being of a man, though these be most vnnaturall additions, and verie many. The like doe I affirme of these externall corruptions in the Church; Which my sentences you goe not about to refute, but onely vvith words, vvith bare yea, and nay, and no more.

24



# TREATISE I.

Fr. Johnson his answer to Mr. Jacobs

2. Reply to the 3. Exception.

**Y**et suffer me, that I may speak, and when I have spoken, make  
 on. You say, your Churches professe that the consecrating of Bishops  
 and Priests, & the 6. & 35. Articles of Apocrypha books and Homilies, do  
 agree with the Gospel well ynough: and that your practise is thereafter.  
 Marke now what followeth hereupon.

The Apocrypha books (to  
 speak first of them) have contradiction to the Scrip-  
 tures, magik, blaspheym, fables, & errors, &c. Ther-  
 fore your Church (by your owne confession) profes-  
 seth all these to agree with the Gospell well ynough, &  
 practiseth thereafter. A verie Christian professio and  
 practise in deed, well becomming the daughters of  
 Babylon that mother of all abomination.

The like may be said of your blasphemies in the  
 book according to which you consecrate Prelates  
 and ordeine Priests: receiving other Lordbishops &  
 Priests (in office of Ministry) besides Jesus Christ,  
 to who this honour both owely belongeth. And not that  
 only, but ordeining your Priests with further blas-  
 phemy, when the Prelates say to every of you knee-  
 ling at their feet to be ordeined, Receive the holy  
 ghost: whose sinnes thou dost forgive, they are forgi-  
 ven: & whose sins thou dost retaine, they are retained.

These things being so (to omit manie other that  
 might be alleadged out of those and the rest of your  
 books) how can we but thinke, as we do, of the estate  
 of your Church? Would you have vs beleev, that

Magik, lyes, blasphemy, contradiction to the Scriptures agree with the  
 Gospell well ynough? or that they destroy not true Christianitie? I  
 meane, so as I expressed in my former answer: that is, so as the pro-  
 ple and Churches thus professing and practising, cannot by the word of  
 God be iudged in that estate true Christians, or true constituted Chur-  
 ches of Christ. And more yet, when withall there be found manie abomi-  
 nations directly Antichristian, pea and blasphemous as I have noted  
 of your Hierarchy, worship, &c. Will you make Christ and Antichrist

2 Cor. 6. 14. accord together? It cannot be. If you will not receive it, then prove  
 by Gods word either that these things are not directly Antichristian, nor  
 blasphemous; or that being so, yet they do not utterly destroy true Chri-  
 stianitie, so as before is declared. For Master Cranmer, Ridley, Latimer  
 &c. is answered already. Page 8. & 40.

The grosse absurdity of your comparison of a man with a wooden leg &  
 the like, referred to your estate, I have showed in the end of my for-  
 mer answer. Against which if you can say any thing, let vs have it in  
 your next Reply. And remember withall, that the body of your Church  
 be

\* Iudith 9. 2. 3. 4. compared with  
 Gen. 49. 5. 6. 7. After Apocrypha  
 12. 5. with After Canonically 6. 3. &  
 Est. Apocr. 15. 9. 10. with After Ca-  
 non. 5. 2. Ecclesiasticus 46. 20. with  
 Esa. 57. 2. Eccl. 12. 7.

\* Tob. 6. 6. 7. 8. & 8. 2. 3. with 3. 7. 8.

\* Tob. 12. 12. 15. compared with

1 Tim. 2. 5.

\* Esdras 14. 2. 22. 23. &c. 2 Mach.

2. 4. --- 8. Tobit. 3. 11. 12. 13.

with 12. 15, 1 Machab. 6. 4. 8. 9.

16. with 2 Machab. 1. 13. --- 16. and

9. 1. 5. 7. 9. 28. 29.

\* 2 Machab. 12. 44. 45. & 14. 41.

42. Ecclesiastic. 46. 20. & 48. 10.

\* 1 Cor. 12. 5. Eph. 4. 5. 11. 12.

Heb. 7. 23. 24. 1 Pet. 5. 4.

besides the shamefull confusion it standeth in, hath a number of monstrous and deformed heads, on whose foreheads are written names of blasphemy (viz: your Archbishops, Lordbishops, Priests &c.) Which by the confession of the best among you were never borne in Zion, but in Babylon, by descent the sounes of Anah and Nimrod, mightie hunters of Gods people, as their estate and practise in all ages even unto this day doth testify.

† Rev. 17. 3.  
with 14. 11

These and other abominations heretofore mentioned, you would still conceale, and in steed thereof take for graunted, that your Church in her constitution is as a body which hath the life & being of a man, not of a beast. Now this you know we denie, and you should prove. But that you let alone as being all too hard. And I perceive already that rather then you will do it, you will leave your wooden legg to shifte for it self, as you have left your Ethiopians teeth and Swannes bill.

Let the Reader judge, whether of vs it is, that goeth about to refute one with words, which bare Yea & Nay, and no more. And hitherto of the three Exceptions gathered out of your owne doctrine, against the Assumption of your maine Argument. Now follow some other Reasons brought against the same, with your Replies and my Answers therunto.

Chap. 7.

The first Reason against Mr. Jacobs  
former Assumption.

Fr. Iohnson.

**T**hat which ioyneth Christ and Antichrist together, can not make a true Christian, 2 Cor. 6. 14. 15. 16. with Ezech. 43. 8. and 2 Kings 17. 33. 34. 40. 41.

But that both the whole doctrine as it is publicly professed and practised by law in England. As may be seen, 1. By the Book alledged comparing the 35. and 36. Articles with the rest. 2. By your profession, to be seen likewise in your other books of Articles, Canons, Iniuictions, Advertisements &c. 3. By your practise, as witnesseth your Ministry, Leiturgy, and Church-gouernement, even to this day.

Therefore, &c.

H. Iacob his 1. Reply to the first Reason.

**T**his your first Reason is thus: That which ioyneth Christ and Antichrist together, cannot make a true Christian: But that doth our Book, &c. Ergo.

I say you must mende your vnproper speach; that Christ and Antichrist is there ioyned together: you meane Christ and some outvvard ceremonies and orders of Antichrist: then so speake, and say not Christ and Antichrist simply. Which things yet we thinke to be Christs owne, as was shewed in the second Exception before. Therefore, this reason is

† Pag. 28. 31



answered as the last Exception before. The Swanne is blacke of his bill, Ergo, the Swan is blacke, and my brother hath a vvodden legge: Therefore my brother is a vvodden man. So here this booke ioyneth Christ and some orders of Antichrist: Therefore it ioyneth Christ and Antichrist together, vvhich are most fonde conclusions.

Furthermore, the Scriptures alleadged 2 Cor. 6. Ezek. 43. 2 Kings 17. are vvholly mismarched: the ioyning there forbidden, is vnto such idolatrie, as can not stande by any meanes vvith Christian faith, and breaketh most directly the First commaundement: Our transgression your selves doe iudge to be but against the Second, and such as hath stood and may stand together vvith true faith, as in M. Cramer &c. \* They did not so much as professe the vvritten Law to be their rule, neither for outvvard orders, nor their invvard doctrines of faith. But your selves know, vve professe and practise that, namely, so as is shewed before in the 2<sup>d</sup> Seconde Exception. Therefore to apply those Scriptures in this vnto vs, is your great sinne euen against the third Commaundement, vvhich is your common custome, as all doe see and pittie, viz. To take the name of God in vaine, by misfong his word.

\* Namely,  
the Idolaters  
in these places  
spoken of.

\* Pag. 28.  
35.

Fr. Iohnson his answer to Mr. Jacobs

1. Replie to the 1. Reason.

**Y**our answer is first concerning the Proposition, then concerning the Assumption. For the Proposition you say, the speech is vnproper that Christ & Antichrist is among you ioyned together. Then you take vpon you to expound our meaning to be thus, Christ and some outvvard ceremonies and orders of Antichrist. To this we answer, First, that the speech is fit and proper: Secondly, that it is meete that we (not you) expound our owne meaning: Which together with the propriety of the speech, will now appear in that which followeth.

Concerning the Assumption, first you say, the things among you which we charge to be of Antichrist, you think to be Christs owne: for proof whereof, you refer vs to your Replie to the Second exception before. Whither also we refer your self and the Reader for answer againe. Then forgetting your self you graunt that in deed they be orders of Antichrist: yet that they are but as the blacknes of the Swannes bill to the rest of the body. So by your owne confession they are of Antichrist, and therefore not Christs owne, as I before you said and laboured to proue. Thus at once you both contradict your self, and ouerthrow that which you answered before to the Second exception.

This were sufficient to manifest your deceitfull and euill dealing. But that it may more fullie appeare, specially seing you would dazzle the peoples eyes with these mincing wordes [of some outvvard ceremonies & orders of Antichrist] comparing them with the blacknes of the Swans bill, as if they were but a few, and of small moment: therefore will wee reckon by some of them (for it were infinite to number them all). By which the Reader may better see and iudge both of the heynities of

POUR

\* Pag. 28.

your answer, and of the black constitution of your Church.

Soz we are that we should thus trouble the Reader, or our selves: specially considering that already we haue mentioned diuers of them. But seeing we are here constrained vnto it by your sic and colourable answer, there fore can we not but doe it, for the clearer manifestation of the truth, and better discovering of peur deceipt. In which respects we intreat the Reader to take in good part, and duly to weigh the rehearsal following.

Antichristian abominations yet reteyned in England.

1. The confusion of all sorts of people in the body of the Church, even the most profane and their freed, being members thereof.
2. The retaining and vsing in their publique worship the Apocrypha books, which haue in the much error, vnt ruth, blasphemie, Magick, & contradiction to the Canonickall Scriptures.
3. Their stunted prayers and Leiturgie, taken out of the Masse Book: with the same order of Psalmes, Lessons, Collects, Prayer nosters, Epistles, Gospels, Versicles, Responses &c.
4. The forbidding of Marriage, in Lent, Aduent, Ember daies, Rogation week &c. Which the Apostle calleth a Doctrine of diuels. 1 Tim. 4. 1. 2. 3.
5. Forbidding of meats, as of flesh to be eat in Lent, Ember daies, Saints Euens, Fripdaies and Saturdaies throughout the yeare. Another doctrine of diuels noted in the scripture aforesaid. 1 Tim. 4. 1. 3.
6. The oath ex officio in the Ecclesiasticall courts, making men sweare to accuse themselves.
7. Their Pontificall, or booke of consecrating Bishops and of ordaining Priests and Deacons, taken out of the Popes Pontifical.
8. Their intolerable abuse of the word of God therein.
9. Their making and being made Priests, with blasphemie, the Bishops saying to euerie one of them, whom they make Priests, Receiue the holy Ghost, vvhose sinnes thou doest forgive, they are forgiven &c. And they that are made Priests, then humbly kneeling vpon their knees at the Bishops feet.
10. Their confounding of civil and Ecclesiasticall offices and authoritie in Ecclesiasticall persons.
11. The offices & callings of Archbishops.
12. Lord-Bishops.
13. Suffraganes.
14. Priests.
15. Half Priests, or Deacons, as they call them.
16. Subdeacons.
17. Archdeacons.
18. Parsons.
19. Vicars.
20. Curates.
21. Baggant and Mercenary Preachers.
22. Church-wardens.
23. Chauncellores to the Bishops.
24. Deanes.
25. Subdeacons.

*Antichristian  
corruptions  
yet had in the  
Church of  
England.*



26. Prebendaries.
27. Canons and Peticarons.
28. Channiers and Dirgerers.
29. Epistlers and Gosplers.
30. Seneristers, men and boyes.
31. Organ-players and blowers.
32. Clerks and Pertous.
33. Chaplaines and House-priests.
34. Doctors of Divinitie.
35. Bachelours of Divinitie.
36. Doctors of the Arches.
37. Proctours in the Prelates courtes.
38. Commissaries.
39. Officials.
40. Registers.
41. Summoners, with the rest of that Antichristian and viperous generation.
42. Their Ministracion of the Word, Sacraments, & Church-governement, by vertue of the officers aforesaid.
43. The titles of Primate, Metropolitane, Lords grace, Lordship &c. ascribed to the Prelates.
44. The inferior Prelates Avearing obedience to the Metropolitā Seas of Canterbury and York.
45. The inferior Ministers, whē they enter into the Ministerie, promising obedience to the Prelates their Ordinaries: and whē they are inducted to Benefices, confirming it with their oath of Canonically obedience.
46. The presentatiō of the Priests and Deacons to the Prelate by the Archdeacon, when they are made Ministers.
47. Their receiuing of Orders at the hands of the Prelates or their Suffraganes.
48. The Prelates Confirmation of Bishopping of childre, to assue

them of Gods favour, by a signe of mans devising. Which is to make a new Sacrament.

49. The Crosse in Baptisme: of like nature.

50. The hallowed Font.

51. Questions at Baptisme to the infants, that can neither speak nor understand.

52. Godfathers & Godmothers. Their promising that the child, both beleeve, forsake the Diuell and all his workes, &c.

53. Womens baptising of childre. Which mainteyneth that heresie. That the Children are damned, which dy vn baptised.

54. Their houlking of the sicke, & ministring the Communion to one alone.

55. Their giuing it for two pence, to all comers.

56. Their ministring of it, not with the words of Christs institution, but with other taken out of the Popes Portuies.

57. The receiuing of it kneeling: Which teacheth still to make it an Idoll, and nourisheth that popish heresie of worshipping it, receiuing their maker &c.

58. The Ring in marriage, making it a Sacramentall signe, & marriage an Ecclesiasticall action: thereby nourishing the Popish heresie, that Matrimony is a Sacrament.

59. Their Churching or purifying of women. Which sauozeth of Iudaisme.

60. The standing at the Gospell reading. The putting of the cap, and making a legge when the word (Iesus) is read.

61. Their Saints, Angels, and Apo

- Popish rites.** With their fasts and prescript service.
62. The Gang-week, praying then over the corne and grasse, &c.
  63. Their praying over the dead, at buriall. So nourishing the Popish error of prayer for the dead.
  64. Buriall, and the solemnization of marriage, &c. made part of the Ministers duty.
  65. Their absolving the dead, dying excommunicate, before they can have (as they call it) Christ in buriall.
  66. The ring of peales at burials.
  67. Beadmen at burials, and hired Mourners in mourning apparel.
  68. The hanging of Churches and houses with black (to helpe forward their popish show off mourning) at burials.
  69. The Idol Temples, retained & used for the worship of God.
  70. The popish vestments: as Ruchet, Square-cappe, Tippet, Surplice in Parish-Churches, and Cop in Cathedral.
  71. The visitations of their Lord-Bishops and Archdeacons.
  72. The Court of Faculties. From whence are had dispensations, Licences, Tolerations, &c.
  73. Dispensations to eat flesh at their times forbidden. Which dispensations also have this clause [sana conscientia, that is, with a safe conscience]: plainly shewing, that they make it a matter of conscience.
  74. Dispensations likewise to marry in their times forbidden.
  75. Licences from the Bishops to marry in places exempt. By means of which dispensations and Licences is maintained that wicked practise, that many are married without their Parents knowledge or consent. Many often stolen from their friends, and so married.
  76. Dispensations for bopes and ignorant fooles to have Benefices, and charge of soules.
  77. Dispensations for Non-residents.
  78. And plurality of benefices: As the having of two, three, fower, or mo: even for quot, as many as a man will have and can get.
  79. Patronages of, and presentations to Benefices, with buying and selling of advowsons.
  80. Their Institutions, Inductions, Prories, &c.
  81. The Bishops, Chancellours, Commissaries, Officials courts, &c.
  82. Their power to excommunicate alone, and likewise to absolve.
  83. Their Penance in a white sheet.
  84. Their commutation of Penance, and absolving one man for another.
  85. Their Suspensions, Depriations, Degradations, &c.
  86. The Bishops Lordly dominion, revenues, and retinue.
  87. The Priests maintenance by Tithes, Chrismes, Offerings, &c.
  88. The Popes accursed Canon Law.
  89. And the Bishops like Articles, Canons, Injunctions, &c. from time to time newly devised and pub.



published for the Lawes & ruling of the Church, according unto them.

90. The Church-wardens oath, to present to the Prelates and the Courts, all the offences, faults and defaults committed

in their Parishes against the foresaid Articles, &c.

91. Finally, the imprisoning, banishing, and killing of such as renounce or witness against these abominations aforesaid, and the rest yet retained among them.

Thus being constreued, we haue reckoned by diuers Antichristian enormities, still remaining in your Church. Now let the Reader iudge of your answer, how fond it is: and of your estate, whether it be not more like the blacke Raven with a white bill, then the white Swan with a black; and liker a beast with a mans face, then a man with a wooden legge. By this also appeareth, that the speech is not vnproper (as you except) but pertinent and proper, fully declaring your estate, when I said you ioyned Christ and Antichrist together. And therefore your answer here is frivolous and of no weight.

1 Rev. 9. 7.  
13

Next, you come to the proof of the Proposition, which was confirmed by these scriptures. 2 Cor. 6. 14. 15. 16. with Ezek. 43. 8. & 2 King. 17. 33. 34. 40. 41. The Proposition which I proued by these Scriptures, was this: That which ioyneth Christ and Antichrist together, can not make a true Christian. Nowe let all men iudge, whether these Scriptures doe not so euidently proue this Proposition, as none can deuise it, but such as are wilfully blinded, and strue against the light of their owne consciences.

But what say you to them? Forsooth that they are wholly mismatched. And why so? Because the ioyning there forbidden, is vnto such Idolatrie, as can nor stand by any meanes with Christian faith and breaketh most directly the First commandment: whereas your transgression is but against the Second, and may stand with true faith, as was in Cranmer, &c. First, this answer of yours concerneth the Assumptio, whereas those scriptures were the proof of the Proposition. But to let this passe, let vs consider the answer it self: These Scriptures (say you) forbid ioyning to such Idolatrie, as cannot stand with Christian faith, and breaketh most directly the First commandment. 1. If this were so, what then, Doe they not therefore forbid ioyning to Antichristian idolatrie, and that false worship which breaketh the second commandment?

1 Sam. 15.  
23.

2. Secondly, you cannot deny, but as we iudge of your way and estate, so it is a transgression against the Second commandment. Now Samuel saith, Rebellion is as the sinne of witchcraft, and transgression is wickednes & Idolatry. See then what advantage you get by your owne answer.

3. Thirdly, as the Pagan Idolatrie breaking the First commandment, cannot stand with true christian faith, so neither can the idolatry and false worship of Antichrist breaking the Second.

To that of  
Maister

Maister Cranmer, &c. is already answered. Wherunto also may be added, that your case now, is nothing so as theirs was then: both for that they suffered to death for the truth they sawe; and because the things now controverted, were not then so called in question and combured by the scriptures, as now they have ben: neither were they by them so resisted and persecuted as they are by you now adayes, even to bands, banishment, and death it self. Otherwise we might iustifie the callings and estate of the Monks & Fryars, and of the most Popish Priests and Prelates, and the having of communion with them in that estate, because divers such have ben Martyrs, and layd downe their lives for the truth they saw, who yet never doubted of the lawfulness of their callings and estate in this behalf.

4 Fourthly, as there is a double Idolatrie and false worship, the one against the First commandement, when any haue others besides the true God for their God; the other against the Second commandement when any having the true God for their God, yet worship him not as he hath commaunded, but after the inventions and prescriptions of men: So the scriptures alleadged, and the whole course of the word of God, condemne ioyning and having fellowship with either of these, as well this which is against the Secoud commaundement, as that which is against the First. See the Reasons alleadged by the Apostle, 2 Cor. 6. Are they not strong and weightie against ioyning togeather righteousness & vnrighicousnes, light & darknes, Christ & Beliall, whether it be in the breach of the First or Second commaundement? Sapeth not the Lord there, That his Church is his Temple, in which he dwelleth & walketh: and therefore requireth of them, that they be his people; that they be his sonnes and daughters; that they be separated from the world; that they touch no vncleane thing; whether it be of Antichrist, or of the Heathen or whomsoever breaking the law of God?

And touching the place of Ezekiel, who seeth not, that he speaketh directly of the breach of the Second commandement, for ioyning togeather in the worship of the true God their thresholde with Gods thresholds, and their postes with Gods postes, that is, their inventions with Gods ordinances? which though it be done to the name and for the service of the true God, yet as the Prophet saith, It is abomination in the sight of God, and they that doe so worship him, put a wall between God and themselves and defile his holy Name with their abominations. Loe here the use and fruit of ioyning togeather the inventions of men (thieslie of Antichrist that man of sinne) with the ordinances of God in his worship and service. As you and your complices Maister Jacobus and this, so may you hold on in pleading for it, and practising of it.

The third place is out of 2 King. 17. where it is most plaine, that the scripture speaketh of the breach of the Second commaundement. For there we read that the Samaritans worshipped the same God, and after the same manner that the Israelites of the Ten Tribes did, that were ray-

2 Cor. 6.  
14. &c.

Eze. 43. 9.

2 King. 17  
28. 32.

1 ver. 16. 17  
29. 33. 34. 40



carried from thence: That is, they worshipped the true God, but not as hee had commaunded, but by hauing Images of sundrie sortes, by which they thought God was represented, as of old they thought of the calfe that Aaron made, and by other inuentions deuised by the Israelites in their defection, and ioynd to Gods ordinances for the worship and seruice of him. That this was the sinne of those Samaritans against the Second commandement, will appear by comparing together with this chapter, these scriptures following, to which we refer the Reader, Ezra 4. 1. 2. with Exod. 20. 4. 5. 6. and 32. 1. 4. 5. 6. Iudg. 17. 2. 3. 4. 5. 13. Ezek. 20. 39. Hosea. 2. 16. Amos. 5. 21. 22. 23. & 8. 14. 1. Kings, 12. 27. and 18. 21. and 21. 29. and 22. 12. 24. Esay. 10. 11. Iohn. 4. 19. 20. 25. 26. 29. 30.

By these also, as by that of Ezekiel may appear, how false it is, that you say further, They did not so much as professe the written law to be their rule, neyther for outward order, nor their inward doctrines of faith. If this were so, howe could it bee true, which Ezechiel saith of them of whom he speaketh, that they set their posts and threshalls by Gods posts and Treshalls, that is, their inuentions by Gods ordinances. How also was it that the Samaritans (spoken of 2. King. 17.) sacrificed to the true God, euen the Lord God of the Iewes, offering vnto him burnt offrings and meat offrings, and peace offrings? Or howe came it, they still vsed Circumcision, and wayted for the Messiah to come, as he was promised in the written word of God: yea knowing also and beleeuing, not onely that the Messiah should come which is called Christ, but also that when he came he would tel them all things? The Corinthian infidels in deed, as the rest of the Heathen, knew not the true God by his writtē word. But so it was not with the Samaritanes or Tenne tribes fallen from Iudah: as is euident by the scriptures and reasons before alleadged. To that which you speak of your profession and practise, referring vs to your answer to the Second Exception going before, I haue there answered it.

Surely this I adde here, That seing it cannot in truth be denyed but the publique constitution of your Assemblies, and estate of your Ministers and people therein, is a most impious transgression of the Second commandment, which the Lord himself calleth "spiritual whoredome against him, yea grievous iniquitie and hatred of him, threatening also to visit it vpon the Fathers and children so remayning, to the Third and Fourth generation: Therefore by it are the truthes you professe, made frustrate vnto you in this estate. Neither will it help you to pretend that it is your error in iudgement. For what abomination is there that might not thus be coloured? And further, seing your publick profession and practise is (at the best) a ioyning of Christ & Antichrist together, as hath bene shewed, therefore can you not by the word of God be deemed in this estate to bee true Christians or true constituted Churches: And the Scriptures applyed to proue this consequent, are fittie alleadged.

False therefore it is, that you say we sinned against the Third commandement, in the application of the Scriptures aforesaid. That is your owne

Exod. 32.  
4.

Ezech. 43.  
8.

Ezra. 4.  
2.

Iob. 4. 25.

Numb. 15. 39  
Revel. 11. 8.  
17. 1. 2.  
3. 4. 5.

Exod. 20. 5

stone common custome and lamentable sinne, to break this commaundement by taking Gods name in vaine, not onely in falsifying and perverting the Scriptures for your turne, but in your administration also of the Word, Sacraments, & Church-gouernment, by vertue of such offices & callings as Christ neuer appointed, but were first devised and are retained by Antichrist. Wither to of your answer concerning the proof of the Proposition.

To the proof of the Assumption, you answer not a word: which yett most of all required answer, if you would in deed soundly defend your estate, as you pretend. That your profession and practise ioyneth Christ & Antichrist together, I shewed by your Articles, Canons, Iniunctions, Aduertisements, &c. & by your present Ministry, Worship, & Church-gouernment according therevnto. If it be not so, why bring you not warrant for these from the Testament of Christ, and so take away the proof of the Assumption? If it be so (as by your silence you graunt, and we are sure by the Scriptures the contrary cannot be shewed) then the Assumption standeth firme: and consequently in this constitution you cannot be accounted true Christians, nor your Assemblies (so gathered) true constituted Churches.

Fr. Io.

† Let the Reader therefore mynde in Mr Iacob this his sound and Scholler-like dealing.

H. Iacob his 2. Reply vnto the 1. Reason.

IN this your defence of your first Reason, you would first of all fasten on me a contradiction, for granting, that our Church corruptions are from Antichrist, which against your Second Exception, I sayd we holde to be Christes owne, viz. Because we hold, Christ hath giuen his Church that libertie to deuise them. Alas it pittieth me to see your simplicity, or it greueth me for your malice; vvhich could not see, that there I spake in the person of our vvhole Church and state, and shewed vvhich they held: And here I speak as I thought my selfe. This is a silly contradiction.

\* See Pag. 28. 35.

Then you say, Pag. 62. I daresell the peoples eyes, in saying some outward orders and ceremonies are from Antichrist as if they were but few and of small moment. Therefore you are content to reckon them vp full tediously God knoweth euen 91. in number: *numero Deus impare gaudet*. And vvhich of all these? vvhich you say therefore, that vvhosoever holdeth these, cannot hold Christ vnto saluation. And so Mr. Cramer and the rest of the Martyrs were damned. But if not: Then I say againe, These some, these 91. are too few and too slight, and of too small moment of themselues and of their owne nature to abolish vs from Christ. This ought you to haue proved, which you never do, but still your speech is most false, and not vnproper onely, that we ioyne Christ and Antichrist together: As in the maimed man before noted, there is not life and death ioyned together, but living things and dead things are, and yet the man aliue and a true man.

† Pag. 57. 62.

Then you will iustifie your applying the Scriptures which I sayd were mismatched and were meant against the Idolatry of the First commandement, not against the Idolatry of the Second onely, and meerlye; as our Church orders in question are. Therefore these Scriptures cannot inferre any abolishing from Christ by simple holding of the corruptions in our Church: which

† 2 Cor. 6. 14. &c. Eze. 43. 9. 2 King. 17. 33. 34. 40. 41



vvhich they doe proue by the simple holding of those Heathenish Idolatries, vvhereof they speake. To this you reply in Foure points. (1) *If these places be meant of Heathenish Idolatrie, which could never stand with Gods truth together: Yet they forbid all other corruptions against the Second commaundement also.* That I neuer denied to be true after a sort. These places indeede do forbid the breach of the Secod commaundement, but not principally, directly and of purpose, nor in that measure or fulnes. But their immediate purpose is against the Heathenish Idolatry breaking the First commaundement. So that they forbidde the breach of the Second commaundement, consequently and proportionately, but not in that full manner as they doe the First, They forbid the First so as that they shew there is no communion vvith God, vvhist men ioyne in such Idolatry: they simply forbid the Second, but deny not all communion vvith God to vvhome soever erreth therein.

1 Sam. 15.

(2) To your Second Reply I say, make much of it: for my parte, I neuer thought other but our church corruptions are against the Second commaundement: Your second Scripture here applyed, is of *Saull*, a presumptuous and vvilfull offendour: if you make our vvhole Churches so, your sinne is the greater.

(3) Thirdly, if you meane, any of Antichrists Idolatrie and false vvorship, and namely this in question (the outward corrupt orders and ceremonies onely and no more) doth abolish vs from Christ, and that this cannot stand together with true faith, like as the Pagans idolatrie against the First commaundement, cannot. Then I deny it vtterly, you haue no prooffe in the world for it. And this inwrappeth Maister *Cranmer*, *Ridley*, &c. in the same course. Your excuse here in Pag. 67. *That Cranmer, Ridley, &c. forsooke all the corruptions they saw.* This belongeth to many Thousands in England now, no lesse then to them: Yea surely there are infinite, that know not so much of the corruptions, as those learned men did, which yet are not ignoraunt of redemption by Christ, &c. Yea your self Maister *Johnson*, though a man of learning, yea knowing our corruptions, and misliking them a long time before you forsooke vs, yet I think you stood not abolished from Christ all that while. I pray be so good to poore men as you may: yea to vs now also, aswel as to your self and them in those times. Where you say in Pag. 67. *That since that time we are convicted by the Scriptures.* If you meane some few, that here and there you could pick out, and do sinne still, speake to them, threaten them: throw out your damnatory sentence against them, But smite not all whosoever comes neare you: Beware how you iudge, least you be iudged: The heart belongeth to God, therefore censure not every mans conscience too hastily.

2 Cor. 6. 14.

(4) Fourthly, you vvould prove in your Third Exception before noted, Pag. 67. *That both the breach of the first commaundement, and of the Second also, is forbidden:* I have told you before, Pag. 69. 70. howv it is true, and howv not: Nothing at all to serue your turne. That vvwhich you say, Pag. 67. touching your first Scripture, 2 Cor. 6. 14. &c. in that sence and manner as I sayd, it is true, and not othervvise.

That vvwhich of your Second Scripture (*Ezek. 43. 8.*) Pag. Ibid. you say,

*The first text but it speaketh directly of the breach of the Second Commandment, ioyning together in the worship of the true God their inventions with Gods ordinances. I say it is most manifest, that he speaketh not of the breach of the Second commandment onely, but also of the first, wherein men haue their inventions also. The Prophet sheweth vers. 4. and 7. That God returned to his Temple againe, vvhence he vvas departed for the abominable idolatries that had ben there. comitted before, to shew that he vvould restore Ierusalem, and the Temple, and vvorship of God againe: He meaneth this literally, of the returning of the Iewes after Babilons captivity, and of the reedifying of the Temple, and the appointing againe of Gods holy vvorship there: Also spiritually he may meane, the erecting of the Christian Church vvhen they should not fall to such impieties as the Iewes had done novv in that time before, for the vvich he had departed away from them. Nowe if we aske, what were those Idolatours in Ierusalem and in the Temple before Ezekiels time, for the whiche the Lord forooke them: it is manifest in *Ahas*, in *Manasse*, & *Amon*: and in the Kings after *Iosiah*, That the Iewes idolatrie was verie Heathenish, not onely against the Second, but against the First commandment also, in ioyning the Heathen gods with the true God of Israell in their Diuine seruice and Worship: Therefore this place of Ezekiell, is (as I say) not of the breach of the Second commandment onely & simplie, as our church corruptions are, but ioinctlie touching the breach of the First also.*

*Ezek. 43. 9.*

The very same is that your third scripture pag. 67. 2 Kings 17. 33. 34. 40. 41. of the Samaritans Idolatrie, wherein because you are large, I vvill deferre to explaine it till your Sixt Reason followving: vvhere is a proper place for it.

*2 King. 17.*

Lastlie, in pag. 68. you aggravate the breach of the Second Commandment: askeing *spirituall whordome*, &c. But I would haue you to kuovv: Things may be mismatched to cruelly, as vvell as too gently. There is a sinne both vvayes, vvhen things are not called by their proper and right names. It is true in some sence, every breach of the Secod commandment, is spirituall vvhordome, as every vvanton vvord, every light gesture & countenance, every immodest thought in a Woman, is Adulterie; yet vvho so shall angerlie & continuallie so call a Woman vvhoore, harlot, or baude, that but thinketh, or looketh, or speaketh too vainly, shall doe her great vvrong, & incurre the iust dauger of lavv. Neither can she, nor ought shee, in such case, be diuorced, as an Adulteresse ought. And thus it appeareth true still, that you sinne against the Third Commandment in misapplying of Scriptures.

In the ende in pag. 69. vvhere you say, *To the prooffe of your Assi. mption I answere never a word, which most of all required answer.* This I tell you, that it is your fancie and not my meaning heere, to answer to your Proposition first, and then to your Assumptiō to say nothing. Nay, if you had not dreamed, you might easily haue perceived that all my first words (viz. where I say *your speech here is vnproper* &c.) are bent directly against your Assi. mptiō & the proof thereof, although at this time I expressed not those termes, Secondly, I shew, that your scriptures applyed to proue the Proposition are altogether vnfitt, and intollably abused, if you meane them in that sence as your Assumption must be

meane



meant, that is to say, as they touch vs. This, a verie child might haue seene Maister Iohnson. So that your marginall scoffe at my sound and scholler-like dealing doeth light on your self, and bewrayeth eyther your deepe skil or your ouerflowing charitie, As for the rest, *that I should iustifie our corruptions*, it is no part of my minde, neither belongs it to our present caule so to doe.

Fr. Io. his Aunsvver to Mr. Iacobs 2. Reply  
to the 1. Reason.

I deed pou are the people that haue skill, and wisdom must be with you. Yet let vs a litle examine this your wise handling of the matter. Being taken here with manifest contradiction, you say, you spake the one in the person of your whole Church and State, the other in your owne. If it were so, yet thus you see both that there is contradiction in your speech, and that in stead of defending your Church you are driuen your self to contradict it. And who can give the cause moze cunningly? Even your selfe (Mr Iacob) are drawn now at length to confesse you do the same thing we do, that is, contradict the assertion of your Church touching Christs ordinances.

Now albeit this were pough to show the simplicity and weaknes of your defence, yet still I urge the contradiction to be yours. And I prove it, because in the first place your words are, we hold, we practise, &c. and in the latter, we thinck, vve shevved, &c. For who will otherwise iudge, but this word (We) includeth your self for one among the rest? Agayne, when in the first place you say [thus we practise], and in the latter [we shevved before], and both these are true of your self, who could exclude you from being one of the number in both the places?

Further, it is here to be noted, how plainly you affirme these two things agayne, 1. That your Church-corruptions are from Antichrist: 2. That yet your Church holds them to be Christs owne. A most silly, absurd, and godles defence of a Church, as ever was seen.

That it is tedious unto you to have your corruptions reckned by, it is no marvell. Yet if they be so odious, as it grieue you to heare them but named: why both it not more affect you to practise them, to partake in and with them, and so to increase your sinnes and iudgement before the Lord? Heretofore when you preached against them, and sued to the Parliament to haue them remoued, it was a pleasure to you and all the Reformists, to name them, to print them, to make your pulpits ring of them and ebery where to cry out against them as most filthy and abominable. Then if any be reckned by "above an hundred of them together, one after another, they were nothing tedious, but very welcome. Now to mention or heare but some of them, is altogether praisome. A very great and strange alteration: yet in deed not to be marveled at, if it be well minded. For then you seemed to seek and stand for the truth, now you resist and strive against it: then you would professe Christ against the Prelates, now you do band your selues with them against him.

And

\* Pag. 28.

\* Pag. 61.

" Admon  
to the Parl.  
Miles Mo-  
nopolius.  
The Register  
&c.

And yet behold, in all these things you blesse your selves and thine to-  
 for what else is this that you say, the multitude of Antichristian abo-  
 minations abolish vs not from Christ? Is it not as if you sayd, We shall  
 have peace though we walk according to the stubbernes of our hearts? Deut 29.  
19.  
 Alas Mr Jacob, that you should come to this height of impiety, thus  
 to blesse and please your selves in the vniuersall curse of Antichrist, that  
 source of perdition and damnation; what greater iudgement could haue  
 come vpon you? 2 Thes. 2. 12. This is not to speak and teach to break  
 one of the least comm iudgements; but many of the greatest. Mat. 5. 19.

How unlike are you and such other false Prophets of the Beast, which  
 say, these are to fevv, to sleight, of to small moment &c. How unlike  
 (I say) are you to the Prophets of God and Martyrs of Iesus, who  
 did alwayes set out and witnesse against the least Idolatry they saw among  
 the people: they did not set pillows vnder their elbows, as you do:  
 but bawled out the iudgements of God against them, and refused to par-  
 take in their iniquitie. So do not you. But this belike is your follow-  
 ing of Christ, this is your obedience of faith, even to plead for Antichrist  
 and to do the works of darknes and abomination, and yet to say with  
 your hypocriticall forefathers, Is not the Lord among vs? No evill can  
 come vpon vs. Micah. 3. 11.

Yet you would haue vs beleue, that you go not about to dazzle the  
 peoples eyes &c. Yes Mr Jacob, you do it and proceed in it daily from  
 evill to worse. But flatter your selves and them, touching the constitu-  
 tion of your Church, as long as you will, with your lying words, of  
 Christ, of sayth, &c. like as the Jewes amidst all their impieties still  
 boasted of the Temple of the Lord, the Temple of the Lord &c. yet this  
 remained vpon your heads notwithstanding, that these abominations  
 of Antichrist retained among you, do of themselves, and of their owne  
 nature, and by their difference, from being the Churches of Christ,  
 or holding his faith in that constitution and practise. This I have pro-  
 ved before: whether if you rest not, you may reply againe. Or if you de-  
 sire more evidence, see these Scriptures, 1 Tim. 4. 1. 2. 3. & 6. 3. 4. 5. 2 Thes.  
 2. 12. Col. 3. 8. 20. 21. 22. 23. Psal. 119. 21. Ephes. 5. 11. 1 Ioh. 4. 3. and  
 2 Ioh. 7. 9. 10. 11. Rev. 13. 11. and 14. 9. 10. 11. and 17. 1. 2. 3. 4. 5. 6. and 18. and  
 19. and 20. and 21. and 22.

And for this reason, seeing Beza who is as playne; as playne may be.  
 In a letter written in the year 1566. to Mr Grindall then Bishop  
 of London concerning the present state of the Church of England, thus  
 he saith: If these things be true, which I think haue not likelyhood of  
 truth, viz. that the Metropolitans retaine in vse those most filthy abuses, then  
 which the Church of Antichrist hath not any thing more intolerable, namely  
 pluralities of benefices, licences of non-residency, licences to marry and eat  
 flesh and other the like: this were certaintly, which I speak with horror,  
 a corruption of Christianity, such a manifest defection from Christ: and  
 therefore they not to be condemned, but prayed rather, which should op-  
 pose

Deut 29.  
19.

Jerem. 7. 4.

1 Pag. 3. 16.  
60. 63. &c.

Bez. Epist. S.



pose themselves to such endeavours. These are his words. Where note,  
1. That the things are most true and rise among you, which he thought  
were not so much as likely. 2. That he speaketh but of fower or fife of  
your corruptions, and yet saith they are a manifest apostasy and depar-  
ture fro Christ, yea such as he affirmeth he speaketh not without honour.

How miserable then is the state of your Church, which hath not one of  
these fower or fife, but even an huge masse and endless multitude besides.  
And how fearfull is the case of you all, who will yet notwithstanding  
still abide in that Church, and therefore cannot but partake in her sin-  
nes, and be subject to her plagues? Most of all, what an heawy wo  
hangeth ouer your head (Mr Jacob) who feare not yet so boldly to  
affirme, that these some, these 91. are to sevv and to sleight, and of so small  
moment, of themselves & of their owne nature to abolish you from Christ?  
Is not this to strengthen the hands of the wicked, that he should not re-  
turne from his wicked way, by confuting him self? Is it not to say unto  
him, Thou art righteous: every one that doth evill, is good in the sight  
of the Lord, and he delighteth in them? Yea is it not to please your sel-  
ves in unrighteousnes to condemnation? Ezech. 33.22. Mal. 2.17. 2 Thes.  
2. 12.

Then also why proue you not that which you say? You heare beside  
the Scriptures before alledged, that Mr Beza speaking but of fower or  
fife of your abominations, saith they are a manifest defection from  
Christ. Now I suppose you will not deny, but manifest defection from  
Christ doth of itself and of its owne nature abolish from Christ. Besides  
if it be true of fower or fife of your corruptions, how much more of your  
91. yea of your hundreds? Specially when to the retaining of them  
you haue now a long tyme added persecution against the truth for the  
maintenance of them.

O what will you answer to your self (Mr Jacob) who haue here  
confessed them to be errors, and offenders of Antichrist, & finnes against the  
Second commaundment, &c. Every some (you know) doth of it  
self and of its owne nature make subject to the curse. Deut. 27.26. Psal. 119.  
21. Rom. 6.23. So if there were no other thing, yet even by your owne  
confession, the curse of God hangeth ouer your heads. And how wo-  
full then is your estate? Mynd withall, that when your self can not de-  
ny bill your corruptions are of Antichrist, and it is certayne that Anti-  
christis Church even through the corruptions of their constitution is a-  
bolished from being Christs, muchadmore cleare this maye well, or els  
you leaue your Church in a miserable taking even in this behalf. Help  
it now, if you can.

Your stale obiection and abuse of Mr Cranmer  
and the rest of the Martyrs, is answered before, Pag. 8. 40. 41.

That the speech is both true and proper when I say, you ioyne Christ  
and Antichrist together, I need not further proue, being your self can not  
deny but all the abominations of Antichrist before rehearsed, with ma-  
ny more, are still retained in your Church. And tell me, Mr Jacob,

Map

• Pag. 37.

• Pag. 1. 59

• Pag. 0. 71.

Pag. 63. &c.

May not I as well say, you haue not Christ but some truths of Christ, as you say, you haue not Antichrist but some corruptions of Antichrist? Or if I say so, will you then graunt that the speech is proper?

Your comparison of a white Swan with a black bill, I perceiue you cannot defend. Therefore you leaue it, and betake your self to another of a maymed man with a vvoodden legg: Which yet fitteth not your estate neither, as may be seen before, Pag. 59. 61. You must put the case of a deformed beast, vvith the likenes of a mans face, womans heare, lyons teeth, horses body, &c. And then may all see plainely, that although this haue the likenes of some parts of a man, yet it is not therefore a true mā, but a monstrous beast notwithstanding. Vea although you iopne your dead wwoodden legge to the foreshaid liuing parts thereof, yet still it is no other but as it was, euen a very beast. That it liueth, will nothing help you: for beasts haue their life, as well as men haue theirs. And you will not say (I suppose) but Antichrist the man of sinne hath now liued and reigned, as a fierce and cruell beast, by the space of many hundred yeares, one after another. If your comparison then be meant of this beastly man (as to pleasure you withall, I will not deny but it may very well) yet still your wwoodden leg will help it to go for no other but as it is, a mā of sinne and a monstrous beast.

Rev. 9. 7. - 2.

2 Thes. 2. 3.  
Rev. 13. 11.

Next, you come to the Scriptures by which I proved the Proposition, and pretend as if you would make a direct answer, and yet in deed do nothing lesse. Answer me therefore in your next, Whether do those Scriptures proue the Proposition, or not? If they do, why do you not graunt it? If they do not, why do you not say so, and shew it? And tell me, why you handle them, as if they had ben brought to prove the Assumption: and yet in deed leaue untouched that which was brought for the proof thereof? Such ignorant and double dealing, vll becometh a man professing so deep skill and spicerity, as you do. Yet least you please your self therein any longer, I will note the folly and falseness of your answer in the particulars.

To the first, you say, you neuer denied it to be true after a sort. Now that which there I said was this, \* that these Scriptures forbid ioyning to Antichristian Idolatry, and that false worship vvhich breaketh the second commaundement. And such euen + here you graunt your Church corruptions to be. So by your owne confession, these Scriptures forbid to ioyne vnto them. Expound your (after a sort) as you please: and alter my words after your manner, as you think good. All will not help. Dure I am you do thus giue the cause. For those Scriptures forbid not to ioyne to the true worship and Churches of God.

\* Pag. 66.

\* Pag. 70.

And all your minesting speeches, when you say they forbid the breach of the second commaundement, but not principally, directly, of purpose &c. what are they but so many testimonies of your miserable halting and deceitfull dealing? For if it were as you say, were it not enough to make you deny those sinnes, and neuer to partake with them any more?



Exod. 20.5

Hath not God to the Second commandment answered this severe threat-  
ning, I jealous God, will visit this iniquity &c. Doubtles God fore-  
saw how the breach of this commandment would be finally regarded  
and lessened among men professing the true God: and therefore here an-  
swered the threatening after the Secod, not after the First going before.

1 pag. 67.08

Ezek. 43.8.

2 King. 17.

32. &amp;c.

2 Cor. 6.

14. &amp;c.

And tell me further, if you could not then plead for the popish Orders,  
confession to Priests, extreme Vnction, prayer in an unknown tongue,  
Purgatory &c. To end this point then, I say againe (as I have shew-  
ed already) that the immediate purpose of two of these places is a-  
gainst the false worship which breaketh the Secod commandment,  
proposing such worship and worshippers to be rejected of God: And the  
reasons vsed in the third Scripture, are as well against the breach of  
the Secod, as the first, convincing every such state (against whether  
communion be denied or sever it be) to be in that case as a rancid stand and as-  
sured with Christ and his Church. The Scripture itself, and the argu-  
ments deduced from thence in my former answer are so evident as I  
need not bring any further proof, unless you brought other manner of  
help against them, then yet you do.

2. For the second, you bid me make much of it. Therefore to please you  
I meane so to do. To begin withall, here you say directlie, you never  
thought other but that your Church corruptions are against the Secod co-  
mandment. And did you never think other at all? How is it then  
that you plead for your Churches retaining and practising of them, yet  
holding of them to be Christs owne: that is, holding the transgressions  
of the Second commandment to be Christs ordinances?

More speciallie for your owne part, how is it that you were made  
Deacons or Bishops of the Bishops? Or being made in ignorance (as ma-  
ny be) that yet knowing these things since, you will still retain those offi-  
ces under them? And submit to them. I mention no Canons, Articles,  
&c. praecedent to this day partake with all the Antichristian rites and cor-  
ruption of your Church, which you know to be against the will of God.  
Have you forgotten or do you not regard the severe sentence inflicted to  
the Second commandment? Or is it onely against some, and not  
against all the transgressions thereof? Or will it take hold of others,  
and shall you scape free?

Exo. 20.5

1. &amp;c.

Howsoever your self sin carries what you say or do, yet let others  
mend their fearful state in that Church, which retaineth such a mul-  
titude of Antichristian corruptions (here granted by you self to be) a-  
gainst the Second commandment: the breach whereof God hath threat-  
ned to punish most severely.

And let it be observed, that you who have taken upon you the defence  
of your Churches and Ministry, yet cannot deny that to be your state.  
Behold then to what this your Defence is come in the end, that you that  
say so, how much I have made of this point as your friends. I need  
not so thank me for it in your next reply.

The





as the Prince beareth and be ready to receive againe the points of Hoppie now reiecte, as it was heretofore after King Edwards deace?

Marke, that I speake of the state of the Land generally, not of everie particular person therein. Of divers among you I have better hope, as I have shewed before. pag. 7. Yet for your generall state (as the question is) who can say but you are ready to receive any religion, or any thing in religion, to go forward or backward, even as pleaseth the Prince, and best fitteth your turne, for avoiding of trouble, and enjoying your ease, wealth, safety, &c. And where there be the many thousands you speak of? May wee think this is to forsake corruption and hold forth the truth, as the Martyrs did? Nay Mr. Iacob, it is far from it. And this you may note as a great difference between your estate and the Martyrs, and to pene it to the other mentioned before. pag. 40. 41.

Now where you say, there are infinite of your Church that know not so much of the corruptions, as those learned men did, which yet are not ignorant of redemption by Christ &c. How shew you this to be true? Although if it be, it is no great commendation to your Church, considering what meanes of further knowledg God hath vouchsafed since that tyme. But of this point I will not stand so much. I answer, that to make your comparison hold, you must compare with those learned men, the learned among you; and with the vblearned then, the vblearned of yours now. So shall your self and others see how untrue your speech is. Although I doubt not but even many of the vblearned among you who have knowledge of redemption by Christ, know also more of the corruptions aforesaid, then those learned men did. Touching that you speak of my self, I have answered before. Pag. 41.

The second thing you except against concerning the Martyrs, is that I said, the things now controverted were not then so called in question and convinced against them by the Scriptures, as now they have ben against you. So I sayd. Now speak you, were they, or not? If they were, shew it. If not, perdo it. But you would have me to meane this, touching some few among you, and not of all. If it were but so, yet then the thing is done more sence, then in those daies.

But indeed the calling in question and conviction of these things, hath not ben onely to some few, as you would perswade. The Admonitions have ben to the whole Parliament, which are as the body of the whole Land, and gathered from all the quarters thereof. Your preaching likewise against those corruptions hath gone throughout the whole Realme. So have your books written and printed against them. Finally, our testimony by word, writing, imprisonment, exile, death, is known throughout the Land. Why then would you have me speak this of some few, that here and there might be picked out?

And whereas you cannot deny but the case of some among you for these things is such, as damnatory sentence may be uttered against them: take you heed Mr. Iacob that God bring it not upon your head for one, if you pro-

proceed in those sinnes still as hitherto you have done. And let your discipline D. B. that Apostate take heed of it for another: and likewise all the rest whomsoever you meane to be of those some you speak of.

It is the word of God that both and must judge both now and in the great day. The judgement that is done according unto it (by whomsoever it be) is not mine but the Lords. Your hearts and consciences, I leave them to the Lord. It is your constitution and practise I speake of, and of the sundrie meanes of knowledge and conviction in these things bought to you, which the Martyrs in former times had not. This you knew (I doubt not) though you would not see it, because you know not how to answer it.

And thus the two differences between you and the Martyrs excepted against, do both of them stand firme against you. But why say you nothing at all to the other differences which in the same places I noted as well as these? Can you not bring so much as colour of exception against them? Why then do you not plead unto them? Or will you that we take your silence for a consent?

Also, why answer you not that objection when I said: you might thus justify the callings and estate of the Monks, Fryers, &c. and the having of spirituall communion with them: because divers such have ben Martyrs, giving their lives for the truth they saw, vvhoe never doubted of the lawfulness of their callings and estate? Do you therefore hold their offices and functions to be lawfull? Or will you deny, that this hath ben the case of such? If you do, then I alledge for proof, Eckhardus a Dominican frer; Thomas Rhedonensis a Carmelite frier; Henry Voes, Iohn Elsch, William Neel, Doctor Cacalla, Augustine friers; Ioannes Mollius a gray frier; Ierome Savonarola, Dominicus, Siluester, &c. All of them being Fryers and Monks, yet Martyrs of Iesus, faithfullie witnessing the truth which they saw even unto death. Act. & Monum. 5. edit. Pag. 387. 613. 672. 799. 819. 830. 854.

4. For the fourth point, it is so verie plaine and megnant as you can say nothing against it, but refer vs to that you have said before: which I have shewed to be nothing at all to the purpose. So it remaineth firme against you. And so also do the reasons mentioned, 2 Cor. 6. 14. &c. Against which you neither have said, nor can say any thing to serve your turne. Say but your self (and speak plainly) whether that general clause I touch now cleane nothing include not both you and all other abominations of Antichrist breaking the second commandment?

One of your selves alledging this scripture but against the ceremonies retained in your Church, reasoneth thus from it, and anereth that note in the Margent which I have here set downe withall: What communion hath he that hath the light of the word, with the darknes of mans inventions? What accord hath Christ our Saviour, with Belial, the Antichrist of Rome? And what agreement hath the Temple of God (vvhich is our selves) with Idols and humane traditions? Wherefore come out of Babylon (that is, the confu-

Ioh. 12. 48.  
Psal. 149. 9.  
2 Chro. 19. 6.  
1 Cor. 5. 3. 4.  
12. 13.

† Pag. 67.

Triall of  
Subscriptio:  
Pag. 7.

† 2 Cor. 6.  
14. 15. 16. 17.  
This forbiddeth the  
vvhole cor-  
ruptio in re-  
ligio of hea-  
then or An-  
ti christ, al-  
though prin-  
cipally theie  
false doctrin.  
† Rev. 18. 2.  
3. 4.



confusion, or confused worship and government of Rome) and touching unclean thing. These are his words. Now tell me, I pray you, is this Scripture and reason strong against your ceremonies? And is it not much more against your confusion, Beaturgie, Hierarchie &c. which are merely the inventions of man, even of Antichrist, abomination of sinners? Will you believe the Papists also in this; to limit the bounds of the Scripture, that it may be applied no further, nor otherwise, but as pleaseth you?

Ezek. 43. 8.

That the place of Ezechiel is directly of the breach of the Second commandment, is as cleare as the Sunne at noone day. Beside the reasons which I alledged before, those so many clauses (My thresh holds & theirs; My posts and theirs; Me and them; Myne holy Name with their abominations) these, I say, so many concurring in this one verse, make it without all question, that he speaketh directly of doyming their inventions with Gods ordinances in the worship of the true God. Which is the direct breach of the Second, not of the First, commandment.

Exo. 20. 4. 5.

The First is directlie touching Gods inward worship, as to love, love, trust, feare him onely as God, &c. The Second is directlie of outward worship: For Images and bowing downe to them (these mentioned) are outward things. If this distinction be not observed, the first and second commandment will be confounded: as the Papists (whom you follow) would have it. But if it be observed, it confoundeth both him and them (N. Jacob) and all your waine pretences.

2 Chro. 28

23.

2 King. 16.

10- 15.

By this also it is evident, that the Idolatry of Ahas, Manasses, Amon &c. whereof you speak, was directlie against the Second commandment. Ahas (to give an instance in one of the grossest) is said to have sacrificed to the Gods of Damascus: because he made an altar like the altar of Damascus: though yet notwithstanding he offered thereon to the true God, both such offerings and at such seasons, as the Lord had appointed: His sinne then was against the Second commandment directlie, in that he made and used another altar then God had prescribed.

But your ignorance of the Scripture phrase deceiveth you. For when you read that Ahas, Manasses, or others sacrificed to the Gods of the Nations, you understand that they worshipped some other then the true God against the First commandment. Whereas the Scripture meaneth they worshipped the true God of the Nation, as those Nations served their Idols, and so breaketh the Second commandment. You may see it in that example of Ahas before, and most plainly in Deu. 17. 28. 29. And likewise if Naaman worshipping God, had bowed downe before the Idoll in Rimmons Temple, but in heart honored the God of Israell, he had broken the Second, not the First commandment: and might be said to have worshipped the Idoll Rimmon, 2 King. 5. 17. 18.

The reason of all these is because God appointeth them to be served, whose ordinances are observed: and himself not to be served as God, which his true worship is not had. Now to make the offering things, and so the

Dri-

Scripture speaketh (not as men judge, but) as God esteemeth. Winde this well Mr. Iacob, for your worship of Antichrist.

But of these things, more hereafter, when wee come to speak of the third Scripture (2 King. 17.) in the sixth Reason following. Whither you refer us say it: though there the Reader shall finde you answer not the several Scriptures here alledged for proof of it. In the meane time let this be noted, that here againe you graunt your Church corruptions are against the Second commaundement. Therefore may none that feare God and will be assured to escape his wrath, bow downe vnto them. Exod. 20. 3. 6. Deut. 5. 9. 10. and 6. 10. 11. and 28. 15. 16. & c. Psal. 106. 29.

Next, where I speak of your breach of the second commaundement, as being spirituall whoredome: you except against it, as if I mismatched things otherwise then they are in deed. But how can that be, seeing the Scriptures there alledged prove that which I said? Or will you say your case is not spirituall whoredome, which God in that commaundement hath brautlie forbidden and severlie threatned to punish?

† Pag. 68.

This then being so, it is your self Mr Iacob, that mismatch things otherwise then in deed they are. For your case is not as you would pretend by your similitude, like a wanton word, a light gesture or contenance, or an immodest thought of a woman. But I will tell you what it is like: Even as when a woman vnfaithfull to her husband, is found to commie filthynes with other men, after whom she goeth a whoring. Now such a one (whatsoever smooth speech, countenance, or excuse she pretend, yet) is in deed an whore, and for this cause to be divorced.

That your case is such, your going a whoring after Antichrist (whose ordinances, Hierarchie, worship, confusion & c. are retained among you) testifies to your faces. Fitly therefore do we applie the Scriptures against you: and your selves it is that sinne against the Third commaundement in misapplying of them, as I shewed sufficiencie in my former answer, against which you can say nothing.

To the proof of the Assumption you peeld now at length. Neither can I otherwise thinke of your answer, seeing I have proved my speech to be proper, and the Scriptures fitly alledged: and, you refuse to iustify your owne Articles and estate. Yet least you should againe cavill and delude the Reader, I aske you, Have I not concluded the question in a Syllogisme? Why then do you not answer directlie to some part of it? Have I not proved the Proposition by Scripture, and the Assumption by your owne writings and practise? The Conclusion then must needs be true, vnles one of the Propositions could be disproved: which you are so far from, as you never go about to do it.

The marginall note then is no scoffe, but a iust reproof of your ignorance: which in deed deserbeth much more. But I spare you: and leave it to others to iudge, whether you do any thing els in all you say, but winde in and out, to hide the truth and blinde the Reader, if you could. The Scriptures which I alledged for proof of the Proposition, you handle



as if I had brought them for proof of the Assumption. Who is it now (think you) that is in a drea<sup>m</sup>? Againe, your owne Books, profession, and practise, by which I proved the Assumption, you touch not at all. Nay you say plainly, it is no part of your mynd to iustify them. Whether it be for that you see they can not possibly be iustified, or because you want skill in your self or charity towards your Church for the doing of it, let others inquire. Sure I am that thus you give the cause. For this belongs directly unto it, as all may see that have any understanding, and your self (I suppose) will not deny, when you have called your wits a little better together.

## Chap. 8.

The second Reason against Mr Jacobs  
Assumption aforesaid.

Fr. I<sup>o</sup>.

**T**hat which appointeth and ratifieth the worshipping of God in vaine, that cannot make either true Christians or true Churches.

But the doctrine publicly professed and practized by law in England, appointeth and ratifieth the worshipping of God in vaine, Therefore, &c.

Of the truth of the Proposition, none can doubt. And the Assumption is thus proved:

That which appointeth and ratifieth the worshipping of God by the precepts of Man, that appointeth and ratifieth the worshipping of God in vaine. (This Christ affirmeth out of Esay the Prophet, Mat. 23. 9. with Esay. 29. 13.)

But the doctrine publicly professed and practized by law in England appointeth and ratifieth the worshipping of God by the precepts of man. (This appeareth by the 35. and 36. Articles of the book ailedged, and by their other books of Articles, Canons, Injunctions, Common prayer, their Holp dayes, Fasting dayes, Censures, Hierarchie &c. All which are the precepts of men and authorised by Law in England.)

Therefore the doctrine publicly professed and practized by law in England, appointeth and ratifieth the worshipping of God in vaine. And consequently cannot make a particular man a true Christian, nor the assemblies so gathered together, true Churches.

## H. IACOB his 1. Replie to the 2. Reason.

**T**his your Second Reason is: That book and others appointeth and ratifieth the worshipping of God in vaine, Ergo &c. This also hath answer in the third Exco-  
pation Pag 52.

2. Also, note I pray you, this Scripture [Mat. 15.] is verified of such as were then of the true visible Church, with vvhom Christ and his Apostles, both in Christs tyme and after his death, did sometimes loyne and communicate. This therefore maketh for vs and against you most notably.

¶ Marke his  
open contra-  
dictory with hi-  
self, granting  
this in Reas. 6

The

FR. To his Answer to Mr. Jacobs  
 Reply to the 1<sup>st</sup> Reason.

Ye say that it is proposed before, what proposition  
 do you deny? Not any at all. What defence then bring you of your  
 book of Common prayer and the particulars therein; of your books of  
 Articles and Instructions, of your Prelacy and other Ministry received from  
 then according to your popish Pontificall; of your Canons and Excommu-  
 nications &c. Surely none neither. What then do you answer? For a  
 word, but that you refer us to your answer before in the last Exception:  
 whether also we refer the Reader with this note, that there he shall finde  
 nothing, either for answer of any proposition of this argument, or for  
 defence of your worship, Prelacy, Ministry, and Church-governement  
 called into question.

Is not this then a worthy and Churchlike  
 answer? Have you not (may we thinke) good proof for your present  
 estate and Church-constitution, which thus leaveth altogether without  
 defence, even when it most needeth, and as it were, beggeth your help and  
 favour, if you could afford it any.

Yet now having no answer to  
 any part of the Argument, you bid us note, that this Scripture (Mat. 15.)  
 here alledged, is verified of such as were then of the true visible Church, with  
 whom Christ himself and his Apostles both in Christs tyme, and after his  
 death, did sometye ioyne and communicate. This therefore you say ma-  
 keth for you and against vs most notably.

But first tell us, if many things, which are verified sometymes  
 of the members of a true Church, may not also fitly be applyed, and al-  
 ledged against a false Church, and yet not iustify their estate and consti-  
 tution, neither make for them, but against them altogether. Otherwise  
 you condemn at once all the Martyrs heretofore; who usually alledged  
 this very Scripture against the false worship of the Romish Church, as  
 as you cannot be ignorant. Yet in your learning it seemeth the Pa-  
 pists might well have answered the Martyrs againe, that this Scripture  
 was verified of them that were of the true visible Church, and there-  
 fore made for them and against the Martyrs most notably.

Secondly, when you say, This Scripture is verified of such as were of  
 the true visible Church with whom Christ and his Apostles communicated,  
 tell us, whether you meane that Christ and his Apostles communicated  
 with them in their bad traditions, or no. If you thinke they did, that very  
 Chapter sheweth the contrary besides that the whole Scriptures testifi-  
 fy, that Christ was altogether free from sinne, which he could not have  
 been, if he had ioynted with them in those their inventions. If they did  
 not, as it is manifest and all question, then what doth this helpe you, who  
 do all of you ioyne and communicate with the false worship of your Assem-  
 bly.

Thirdly, I answer, that your note is not worth the noting, being  
 nothing at all to the purpose for the question in hand. For first, who  
 saith not, that the Jewish Church, the doctrine published pro-  
 fessed

Aske of  
 Lev. 10.1.

2.3. Num.

16.1. &c.

Esa. 1.11.

12.13. 14.

15. Zeph. 1.

12.1 Cor. 11.

19.

1. Nat. 15.9

Mat. 15.2.



essed and practised by their Law, did not appoint or ratifie any of those vaine traditions, but utterly forbid them: Whereas contrariwise, the verie doctrine publicklye professed and practised by law in England, appointeth and ratifieth the false worshipping of God by the inventions of men. Secondlie, those vaine traditions aforesaid, were the personall sinnes of some particuler men in the Jewish Church, not publicklye established by law, nor generallie received and practised in that Church: Zachary and Elizabeth, Symeon, Anna, Mary, Joseph, Christ himself, and his Apostles, with many others kept the ordinance of God given by the hande of Moses, and observed of that Church. Neither did they loyne or pollute themselves with that vaine worship aforesaid: whereas in the Church of England, the false worship thereof devised by men, even by that man of sinne, is not the personall sinne of some particuler men in it, but is publicklye established by law, and generallie received and practised in your assemblies, of all the members thereof. So then this scripture maketh nothing for you, but against you most notably.

Now whereas in the margin, you wish the Reader to marke an open contrariety, comparing this and the Sixt Reason together: We do also referre it to the Reader to iudge, whether there be not even an harmonie with this, and a direct confirmation of it.

#### H. IACOB his 2 Reply to the 2 Reason.

To this your defence of your Second Reason, I say, you have answer in your last Exception, page 57. You aske what proposition I do deny? I answer, I distinguish your assumption as being a fallacie called *ἀπὸ τῆς κατὰ τὴν τοῦ ἀπλῶς*, concluding a thing simply, from that which is after a sort, like unto that Reason which I framed against you in pag. 57. A man hath a wooden legg, an eye of glasse, &c. Therefore he is no true man. *Cramer, Ridky, &c.* held as much as wee, after mens precepts: Ergo they worshipped in vaine. *Garcia* holdeth her wafer cakes in the Supper, Ergo, *Garcia* worshippeth God in vaine. Even so your Assumption runneth. Our doctrine (say you Pag. 82.) appointeth Gods worship by mens precepts. This is false, vntlesse you mean it *κατὰ τὴν*, after a sort, not simply. For our doctrine appointeth not all Gods worship by mens precepts, nor the chiefest part of it: as the preaching of the Gospell of life, Sacramentes, and Prayers, &c. So that it concludeth nothing in that sence. Therefore here you play the false Sophister, not the Christian and conscionable Disputer. Thus you have answer enough to this in the answer to your last Exception, though you would not see it.

\* Pag. 82.

Further I noted Secondly, That this your Scripture of *Mat. 18*. Teeldeth the offenders to be of a visible Church, vnto whom Christ did communicate, though they held also traditions of men: Therefore it affirmeth nothing against vs. Is not this true? Why then do you not admit it? We never denyed, but this Scripture condemned our corruptions: But this onely vnto affirmeth, it disannulleth not our Churches: Inasmuch as Christ here condemneth the leues corruption traditions, but his commandments stand still, and are not annulled. There

Therefore all this is not against our purpose, but notably for vs as is before observed.

1. Concerning your First answer in Pag. 83. I know this Scripture may be applyed against false worshippers which are no true Church: But it pro- ueth not I say, all them, to vvhom it may bee applyed, to bee no true Church: Therefore you abuse it against vs, Except you had first proved vs no true Church nor Christians, vvhich yet is in question.

2. Where in your Second answer \* you say *That this helpeth vs not except we say* \* pag. 83. *that Christ communicated with the Pharisees in these traditions, like as we doe in the vaine tradi- tions now.* For shame leave this folly. I say againe, I seke not to iustify our par- taking in our traditions, but I renounce it in sobrietie asmuch as you, yea bet- ter then you do: Yet I say this place shall admit those vvhoe doe in simplicitie partake of them, to be true Christians nevertheless, like as it admitteth the Iewes then.

3. In your Third answer \* You deny that those Iewish traditions of washings, &c. \* pag. 83-84 *were with them received generally, or by Law in their Church.* Whereto I answer, That they vvere generally received, as Marke in his 7. Chapter and 3. verse doeth testify, and that they vvere rebuked vvhoe vsed them not: vvhich is sufficient to make it their Churches doctrine & practise, though no expresse law coman- ded it. But I suppose verse 5. where they say, [ *why walke thou not after the traditi- on of the Elders* ] he meaneth, the ordinances of their Forefathers, which were to them as lawes, besides the lawe of Moses. What els is their *Thalmud*, which is till this day, euen like to the Canon lawe of Poperie, and the *Alcoran* of Turkey. Some also vnderstand this of the ordinances of the Elders, that is, their pre- sent Gouvernours: and then doubtlesse it was law. And though Zachary, Elizabeth, Symeon, Anna, Mary, Ioseph, Christ and his Apostles, did not actually ioyne in these corruptions, yet they vvere generall no doubt and by law never the lesse, and a number of the Iewes simply vsed them, and yet fell not from God, as \* Iohn 2. 6. Therefore your Replies here are most vaine purifyings. and false.

Lastlie, in pag. 84. you will not confesse your contrarietie, that is to say, be- tweene this your Second Reason and certen wordes in your Sixt Reason. But the greater is your sinne, to doe euill and defende it too. Here in this Reason pag. 82. you would haue this scripture Mat. 15. to be meant against such vaine worshippers, that they become heereby no true Church. (Or els what doe you vrge it against vs?) But in your Sixt Reason following, you say, *That the Iewes euen now when these words were applyed to them, were the true worshippers of God.* Are not these contrarie, I pray you, then reconcile them.

Fr. Johnson his Answer to Mr. Jacobs

2. Reply to the .2. Reason.

**W**hatsoever you brought against the last Exception before, is there answered. Pag. 58. 59. 60. 61. Your wooden leg will not make your Reply go for currant, neyther can your glassy eye see how to take what my answer. The homie of this comparison of yours applyed to your



your estate, I have already discovered. And for Mr Cranmer, Ridley, &c. I have answered before. Pag. 40. 41. 59. 60. Divers of the dissenters there noted may likewise serve for Geneva. Besides that the constitution of that Church is in the way of Christ: whereas yours is in the apostasy of Antichrist. And so there is no comparing of your estate and theirs together: although in some things it may be they walke corruptly, and you in other with some show of piety.

Your *nat. v.* (M. Iacob) would aswell help the Jewes to have confuted the Prophet Esay and our Saviour Christ, as it doth you. For I pray you, did the doctrine and Law of their Church appoint all Gods worship by mens precepts, or yet the chiefest part of it? Or had it ben of waight, if they had thus answered Christ and his Prophets, as you do here? Shall I now say, you play the ignorant Sophister, yea and the false Sophister too.

And where you say next, Your Preaching, Sacraments, Prayers &c. are not appointed by mens precepts, Is not this also a manifest vutrueth? Let your Offices of Ministers by vertue of which these are administered; your Prelates silencing of you at their pleasure; your Injunctions, Canons, Articles, Common prayer book, according to which you are appointed and bound to administer all your holy things: Let these (I say) speak indifferently between us. *Pea* let your owne men speak, and they will testify against you. In the second Admonition to the Parliament they affirme, That although some truth be taught by some Preachers, yet no Preachers may without great danger of the Lawes utter all the truth comprised in the book of God. It is so circumscribed and wrapt within the copasse of Statutes, Penalties, Injunctions, Articles, Canons, &c. Also, that these may not be offended against, but with more daunger then to offend against the Bible. *Pea*, that the Bible must have no further scope, then by these it is assigned.

And hereunto your Book of common prayer, by which you are entreated how to administer your Sacraments, what to pray when to exhort &c. Which likewise you may not break; but with more danger then to offend against the Bible: as in the Admonition aforesaid is testified. And also, that your Church is entoured in the service of God publicly to read the Apocrypha books which have errors, fables, magic, blasphemy &c. and to leave altogether unread some parts of the Canoniall Scripture as being (you say) lesse edifying, & might best be spared: as the book of Canticles and other parts of the Old Testament; And in the New also, part of the first Chapter of Mathevv, and of the 2. of Luke, and almost the whole Book of the Revelation: Of which the Spirit of God hath expressly, Blessed is he that readeth, and they that heare the words of this Prophecy &c. For proof herof, see the Kalender and Rubrick in your book of Common Prayer, for the order of reading the Scripture in your Church throughout the year.

And now your self Mr. Iacob, Is it not cleare, that your Preaching, Sacra-

Yea if it be  
still with Ge  
neva, as you  
say: the thing  
is of very yll  
note. If it be  
not so, note  
M. Iacob.

2. Admon.  
Pag. 6.

Rev. 1. 3.

Sacraments, Prayer &c. are appointed by mens precepts? Wiles you will say, Your Injunctions, Canons, Articles, Statutes, Common prayer book &c. be not the precepts of men. As it may be you will not stick much at it, if you can colour the matter with a *κατά τι*, or like deceit. So Christian a Disputer and conscionable you are.

Again, Is the Papists vvhole vvorship or the chiefest part of it otherwise by the precepts of men, then yours is? It may be you will take pepper in the nose, that I aske you this. For I perceive your little patience is already much moved. You shall not therefore heare it of me, because I would not put you out of all quiet. I will but tell you what your owne men say of it, at whose hands I doubt not but you will take it better. Thus then they say, speaking of your estate: "He that could not abide strange fyre in the Old Law but burnt them that vsed it, vvhat vvill he do to vs in the new Law that erect a new and strange course or vvord to rule his Church by? What did the Pope but so? He did suffer Gods vvorde to have a course as far as it pleaseth him, so that he might have the vvhole authority above it."

\* 2 Admon.  
pag. 7

What now Mr Iacob? How will you answer your owne men? Or will you be so good to the Papists your grandsiers, as a little to help them at a dead lift with your *κατά τι*? So may they plead for their worship against this Scripture (Mat. 15. 9.) opposed unto them by the Martyrs, as you do for yours. Specially, seing your Book of common prayer was taken out of their Portuis; and your Book of consecrating Bishops and Priests, out of their Pontificall. So that if theirs, then yours also must needs be according to the precepts of men, pea of Antichrist that man of sinne. Thus you have answer enough to this, if you have eye enough to see it.

In your Second note, because this Scripture was spoken to them that were of a visible Church &c. you say, Therefore it affirmeth nothing against you. This is a very strange consequence. Have not your selves alledged it against the Papists? and would you admit of such an answer? I shewed heretofore, that the things verifed sometymes of the members of a true Church, may fitly be alledged against a false Church, and yet not iustify them in such estate to be a true one. See the Scriptures there quoted, which by the Martyrs and others are often so alledged against the Papists. Unto which you can say nothing.

Mat. 15. 9.

\* Pag. 83.

Besides also, the Jewes being a true Church, and yet their worship hurt to many of them by their traditions proving to be in vaine: it followeth more strongly against the false Church and her abominations, which are far moe and of another nature then those in Jewry. Thus should you apply it to your selves.

Lastlie minde that now you are driven to saie, you never denied but this Scripture condemnerh your corruptions. So by your owne confessio, your worship of God is in vayne. No part of it is free from your corruptions. Let such then come with you therein as have pleasure in vaine



worshipp. 2 Thef. 2. 12. vwith Exod. 20. 5. Christ neber communicate d in any such, but rebuked it and all them that worshipped God in such manner, even this Scripture being witness. Therefore it maketh notablie against you and for vs, as is before obserued.

1. In your Replie to the first point of my Aunsvver next following, you can not saie a word against it. Yet will you not peeld. Still you would have me graunt that which I denie, and you should prove: viz, That in your estate you are a true Church & c. The contrarie whereof I have proved before. Therefore is it not yet in question.

2. To the second you peeld with shame enough: though your follie be so great, as you see it not. For first, you neither do nor can aunsweere (but against your selves) to that which I asked concerning Christ and his Apostles, vwhether they communicated in those traditions of the Ieeves, or not. If by your silence you consent that they did not (as in deed the truth is) then by their exaple are we also bound not to partake in yours. If you saie they did, then you both blaspheme Christ, making him a sinner, and give the holy Ghost the lie, who in this verie Chapter testifies the contrarie. Thus whatsoever you shall aunsweere, it maketh against you exceedinglie. And because you answer not, it importeth that you peeld. So also both that most plainlie, which here you speak for your self.

You saie you seek not to iustify your partaking in your traditions & c. Yes Mr Iacob, you seek it, but you are ashamed to professe it. Els why condemn you vs for not partaking therein? I know you will say (as is in the Preface of your book) that your minde is, we should partake with you in your lawfull things, not in your traditions. But for shame leave this follie. None can ioyne with any of your Churches or Ministerie, but they must needs partake with your Antichristian traditions. Shew the contrarie in any Minister or Church of the Land, and we peeld. Otherwise, what do you but peeld?

The renouncing you speak of, is in word, not in work. You renounce evil with your lippes, but approve it in your deeds. And thus is verified upon you that which Christ out of the Prophet spake in the place aforesaid, This people draweth neare vnto me vwith their mouth and honour me vwith the lippes, but their heart is far from me.

And where you speak of such as do in simplicity partake of your traditions, to be true Christians nevertheless, Albeit in your constitution they can not by the word of God so be counted, as hath ben proved: yet I pray tell vs, what then you think of those that partake with your traditions, not of simplicity, but as your self do: that is, knowing them to be against the Second Commaundement; of Antichrist; vaine vvorshipp; never but nought & c.

3. In the third point of my aunsver, I noted two differences between your case and the Jewes: the first touching the Law it self, the second touching the obseruation of it. For the Law, I shewed that the ordinance of God given by Moses (even the written word) being the Law of

## REASON 2.

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of that Church, it did not appoint but forbid those traditions: Yours contrarie. For the obseruation, I shewed that the traditions were not generally observed of all the members of that Church, as yours be. Now these I proved by the Scripture, Luk. 1. 5-10. & 2. 21. & c. Mat. 3. 17. & 8. 4. & 15. 2. Ioh. 10. 34. Where marke in Iohn those words of Christ to the Jewes [ In your Law ] speaking of the written word. Now unto this so plaine evidence you aunswere nothing at all to the purpose.

For the former, you seem at first to pceeld, that these traditions were not commaunded by the Law of that Church. But yet being so generally received, and they rebuked who vsed them not, you count it to be as good. Which I denie. Then you would prove these to be the Law of that Church, because they are called the Traditions of the Elders. But even by this appeareth, that they were not the Law of that Church, but a Tradition received from hand to hand from their forefathers. Which therefore bound not anie, neither were observed by all, as it is with you. Neither was their case then, as the Jewes is now with their Thalmud; or as the Turkes with their Alcoran; neither as the Papists or yours with the Canon Law. If it had ben such, then could they not have ben a true Church. And to vnderstand this to be the ordinance of their present Governours (as to serue your turne you could be content) is altogether without ground. It is both against the common vse of the word Tradition here vrged, and against the true meaning of the word Elders in this place: which plainelie appeareth by another word vsed in Mat. 5. in such sense as this is here; and in stead thereof, signifying Them of old tyme, or the like.

† Mat. 7. 3.

Mat. 5. 21.  
27. 33.

For the latter, that is the obseruation, you would prove out of Mark, that they were generally received. If you meane, they were received of very many, but not of all, you speak nothing against that which I said. If you meane they were received of all among them (as the words seem to sound) then you misvnderstand and misalledge that Scripture. I will shew it by a like speach vsed also by Mark in another place, where he saith, that the countrey of Iudea and they of Ierusalem came out to Iohn, and were all baptised of him & c. Now by the word All in this place he meaneth onely a great many, and not euerie one, as the word might seem to import. For that all were not baptised of him, is evident both by other Scriptures; and by this reason, that if all Iudea and Ierusalem had ben baptised of him, then had they all confessed their sinnes and become disciples. Which all men know was far otherwise. Likewise in this place, although he saie All the Iewes, because they were many, yet even in the next verse going before he saith the Disciples (who also were Jewes) observed them not; and therefore the Pharisees complained.

\* Mar. 7. 3.

† Mar. 1. 5.

\* Mas. 21. 32

Luk. 7. 30.

† Mar. 7. 2.

Thus you see they were not received of all the Jewes: as heretofore I shewed not onely in the Disciples, but in diuers other by name. Of whom you cannot denie but it is true. They were the personall sinners of

Pag. 34.



of some, not the publick established Law, neither generallie receiued and practised in that Church, as I neede yours to be in your Assemblies, that is of all the members thereof. Neither is there anie comparison between yours and theirs: as (besides that which I have shewed before) may appeare even by the waterpots here mentioned by your self. Of the lawfull or unlawfull vse whereof I need not stand to speak, it being evident that they were no waie so unlawfull, or of such nature, as your corruptions are. Let this then which hath ben said suffice to shew how true and pertinent my answers be.

That there is no contrariety between anie thing spoken here and in the first Reason following, the Reader may see. And that it is your self who do evill, and defend it too, there need no other witness, but the title and contents of your book, togeather with your estate. Concerning the thing which here you object, I have proved already, that this and other Scriptures being spoken of vaine worshippers in the true Church, have ben and may be alledged much more against all vaine worship in the false Church: whether it be yours, or the Papists, or anie other whatsoever. And saie your self, if the Martyrs have not both ben perswaded that the Jewes were a true Church, and yet alledged this Scripture against the Papists, as against a false Church. Are these contrary, I pray you, that they now be reconciled? Then do you reconcile them, for the Martyrs. For sure I see no need of it.

\*Mat. 15. 9

† See before  
Pag. 83.

#### Chap. 9.

The third Reason against Mr Jacobs  
Assumption aforesaid.

Fran. Iohnson.

If the whole doctrine, as it is publickly professed and practized by Law in England, be not sufficient to make a Galatian a true Christian, that should with all submit unto Circumcision: Then much lesse, is it able to make him a true Christian, that together with it, submitteth unto a false Ministerie, Worship, and Government of the Church devised by man, even the man of sinne. But the first is true: Therefore also the latter.

The consequence of the Proposition is good, because Circumcision was once the holie ordinance, and appointment of God himself to his Church and people; whereas the Ministerie, Worship, and Government aforesaid, never was so, but is mans device in religion, even Antichrists, that capitall enemy of Jesus Christ.

The Assumption is proved Gal. 2. 3. 4. where the Apostle speaketh of them that held, not onely such truths of the Gospell, as are in that book of Articles; but more then those: Yet if they should with all submit to Circumcision, he saith, they were abolished from Christ, Christ would profit them nothing.

This

H. Jacob his first Reply to the 3. Reason.

**T**His your Third Reason is from the more to the lesse negatiuely to this effect, *A Galatian vsing Circumcision, is a likelier Christian, then one of our English holding a Hierarchy and other traditions: But a Galatian is a false Christian, Ergo, An English professed is much more.*

**W**e answer, We denie the Assumption: *Galatians* were then true Christians, and their Assemblies true Churches, Gal. 1. 2. Therefore this Reason is nought. If you object, *The Apostle saith, such are abolished from Christ.* That is indeed some amongst them, as held Moses ceremonies, necessarie absoiutlie to salvation, as Act. 15. 1. And that Justification was by the morall workes of the law. Now the Churches of *Galatia* generallie were not such, but held the saving faith sound doubtles, though manie amongst them were tainted with that infection, by reason of some mischeuous teachers that were crept in, and too well interteined among them. Howbeit, with the Church, Communion was kept, and therefore, so with vs you ought to deale. If you say we are worse Christians then those grossest *Galatians*, It is utterly false: prove it if you can, and it must dravve in Maister Crammer, &c. with vs also. If you say, there are many amongst vs as bad, or worse then those worst *Galatians*, you may say it, but prove it, you cannot. Also, if it were so, yet this disgraceth, it destroyeth not the Church; like as hath ben sayd of the *Galatians*.

† Gal. 5. 3. 4. 5  
Rom. 10. 3. 4

Fr. Io. his Answer to Mr Jacobs 1. Reply to the 3. Reason.

**Y**our first answer is, that you deny the Assumption. Which in plaine termes is as much, as if you had given the holy Ghost the lie, who by the Apostle Paule affirmeth it, Gal. 5. 2. 3. 4. As in the proof of the Assumption was shewed before. But for the more evidence of the truth, I will set this downe in a Syllogisme, thus:

If a Galatian submitting to Circumcision, though he hold all the truths of the Gospell professed in England withall, yet be notwithstanding abolished from Christ, and false from grace, Then is he not in this estate a true Christian.

But the former is true, as the Apostle testifieth, Gal. 5. 2. 3. 4. Therefore also the latter.

And yet the former you deny, that is the Assumption. Therefore you give the lie to the holy Ghost, who affirmeth it.

Here you answer, that the Galatians were then true Christians, and their Assemblies, Churches, Gal. 1. 2. Therefore (say you) this Reason is nought.

But you may not thus runne away with the matter and deceive your self and your simple hearers. The question is not, Whether any Galatians were true Christians, or any of their Assemblies, true Churches. For who

doubted of that? But this is the question, Whether a Galatian holding all the truths of the Gospell now professed in England, and withall submit

ting to Circumcision, were in that estate a true Christian. Or putting the case

that there were whole Assemblies consisting of such: Whether those Assemblies then in that case were by Gods word to be deemed the true Churches of



# TREATISE 1.

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Christ. The Apostle testifieth and saith No: You say, Yea. Now whether of you two it is meet wee beleefe, let all men iudge.

But what is it then (will you say) that the Apostle termeth the assemblies of the Galatians true Churches? Gal. 1.2. You shew the reason your selfe, the light of the truth is so cleare and manifest: There were but some of the Galatians that were infected with this error of Circumcision. True in deed, and of such onelie is the supposition made in the case aforesaid.

But the Churches of Galatia generally were not such, but held the saving faith sound: This also is most true: they being set in the way and order of Christ. And therefore although there sprang up some heretikes and schismatikes among them (which is the lot and triall of the Church of God in all ages) yet was there not cause to break Communion with those Assemblies, but to proceed with them in the faith and order of Christ, and to cut off and cast out such troublesome leaven from among them.

Now this being duellie weighed, it is nothing for but altogether against the having of communion with the Assemblies of this Land, which are not set in the way and order of Iesus Christ, (as were those Churches of Galatia) but in the Apostasie and confusion of Antichrist, as hath bene at large declared before, in the defence of the former Reasons, where also that of Maister Cranmer, Ridley, &c. is answered.

## H. IACOB his 2. Reply to the 3. Reason.

TO this your Defence of your Third Reason, I answer. First it is too impudent a cavillation That you charge me to give the H. Ghost the lie, in denying your Assumption. I meant not your Assumption, but that which I had made briefer, containing the effect of yours. This was the Assumption denyed by me, But a Galatian is a false Christian. As he that hath but halfe an eye may see.

Secondly, to cease needles strife, I deny therefore your Proposition. Though a Galatian holding Circumcision, cannot be a true Christian, yet an English Christian holding the Hierarchie &c. may. The Reason of this denyall I gave you then, but that you would not see it: Namelie, because such Galatians held Iustification by the workes, and ceremonies of the Law. Gal. 5. 3. 4. 5. Rom. 10. 3. 4. Act. 15. 1. Like the Papists, who by their ceremoniall and morall workes doe hold the same, and so doe erre Fundamentally. But our Churches and state hold not the Hierarchie so, but onely as an indifferent thing in it self. This blasphemous opinion of Circumcision maketh it infinitelic worse (though once it was ordeined of God), than your indifferent opinion of the Hierarchie, though in deed it were never but nought.

Thirdlie and lastlie, you have no where cleared Maister Cranmer, Ridley, Latimer, and the rest of those holy Martyrs, from being abolished fro Christ, if the Hierarchie be simply worse then Circumcision, so held as those Galatians did hold, Gal. 5. 2. 3. 4. 5.

1 Cor. 11. 19.  
Ad. 20. 30.

Gal. 5. 12.  
1 Cor. 5. 7.  
11. 13.

that is, so  
holding it as  
the worst did  
or els this is  
a sophisticall  
equivocation

Fr. Johnson his Answer to Mr Jacobs

2. Reply to the 3. Reason.

**I**s it of simplicitie, or of impudency, or of both (Mr Iacob) that thus you do write? Your simplicitie is more then Dunsicall, to say you denyed not my Assumption, but one of your owne. For with whom I pray you, do you dispute? With your self, or with me? Your impudency is to shamefull, not onely to give the holy Ghost the lye, but when it is shewed you, yet not to acknowledge it.

Therefore to hide it (if possibly you could) you say when you denyed the Assumption, you meant not myne, but one of your owne made briefer & c. Yet even thus appeareth, that you can not say otherwise but to deny my Assumption (which I proved by Scripture) were to give the holy Ghost the lye. Now that you did it before, your owne words here againe will testify against you. For you say, Your Assumption made briefer, conteyneth the effect of myne. Then in denying your owne, it must needs be that you denyed myne in deed and effect, and so now by your owne confession it is true (as I said) that you gave the lye to the holy Ghost, who by Paul affirmeth it. Gal. 5. 2. 4.

Simple Sir Priest, Had you no more wit nor better defence, then to answer thus as he that hath but halfe an eye may see you do nothing els but impudently cavill? Is this the Christian and conscionable disputing you speak of? Or is it the deep and Clerklike skill in argumentation which every where you will beare vs in hand is lockt vp in the chest of your brest? Content your self (Mr Iacob) to keep hereafter within your line, and strive no longer against the truth, but for it.

Secondly you say, to cease needles strife you deny the Proposition. But if your former denyall of the Assumption was good, why do you not stand to it? If it were evill, why do you not confesse it? If your mynd be in deed to cease needles strife, then shew it in deed, not in word onely. The Proposition (which now vpon better advisement you chuse to deny) I have proved before. Against it you except, that although a Galatian holding Circumcision cannot be a true Christian, yet an English Christian holding the Hierarchie & c. may. But you should say thus Mr Iacob, if you answer me, He that submitteth to a false Ministry, worship, and gouernement of the Church devised by Antichrist the man of sinne, & c. is a true Christian in that estate. For these were the words I vsed in my Argument and proof thereof. But you delight to answer your owne words and Arguments, not myne. Yet why prove you not them from the Scripture that which you say touching Antichrists Hierarchie & c. Will you have vs beleue it on your bare word?

Mind also that now you confesse, the whole doctrine, as it is publicly professed and practised by Law in England, is not sufficient to make a Galatian a true Christian that should with all submit to Circumcision, which once was Gods owne ordinance. Had I not cause then (think you) to deny the Assumption of your mapne Argument? Plea and to put you in mynd of the



the defects and lamenes both of your Proposition and Assumption?

And where you say, the Galatians could not be true Christians, because they held Iustification by the works and ceremonies of the Law, like the Papists who by their ceremoniall and morall works do hold the same, and so do erre Fundamentally: Whereas your Churches and State (you say) hold not the Hierarchy so, but onely as an indifferent thing in it self. 1. First what say you to the Ethiopian Churches which togeather with the Gospel hold and vse at this day the ceremonies of the Law, Circumcision, &c. onely as things indifferent: and therefore condemne not the Churches which vse them not at all? Are they in this constitution by the word of God now to be judged true Christians and true Churches? Or may not any separate from people so walking, to keep the faith of Jesus without such communion? By your marginall note, it seemeth you are so impud. Let vs have your reasons and proof in your next Reply.

2. Or how will you prove for your Churches that it is as you say, viz, that you hold as a thing indifferent your Hierarchy &c. Do you not see that such as hold and walke otherwise, are imprisoned, banished, condemned, killed among you? Is this to hold things as indifferent? What then (I pray you) may be your holding of the other points of Religion among you which you count not indifferent?

3. And what say you to your forbidding of Meats and Mariage at certayne times: which the Apostle calleth Doctrines of Devils? Doth your Church hold them as things indifferent? Or will not this prove a blasphemous opinion, even in your owne judgement?

4. Myned withall how the Dispensations given by your Prelates for eating of flesh in times forbidden, rimne stil among you as they did and do among the Papists, with this clause, sana conscientia, that is, with a safe conscience; and your Excommunications with this clause Ad salutem animae, that is, for the salvation of the soule. Doth not this shew that your Churches hold not these things as you pretend, but agree with the Papists herein? Or hold you matters of conscience and salvation for things indifferent?

5. Likewise for your Ministry, and book of common prayer &c. hold you them as matters indifferent, or as necessarie for the service of God and salvation of your soules?

6. And what say you to the blasphemy, magik, errors, lyes, in the Apocrypha books retained among you for the service of God? Count you them also for indifferent things?

6. Finally, touching the Popish opinion of works (whereof you speak) know you not how they hold that their works merit not for the work sake, but for Christs, being dyed with his blood? Yet (notwithstanding this colour) the point being well considered, it doth highly dishonour Christ and derogate from his office of sole Mediation. In like manner the Hierarchy &c. that is, the government, worship, confusion, and Ministry of Antichrist retained among you (whatsoever you pretend for them

† Damianus  
a Gies, de fi-  
de, Religione,  
et moribus  
Ethiopian.  
Pag. 63. etc.

them, yet) being duly weighed, do as touching your Church constitutio, abolish the government and Mediatio of Christ: except you could prove him to be Mediatur of another Testament then his owne. Behold what your Indifferent opinio will probe, when it comes to be throughly frained. As you like it, you may hold it still.

To end this point, let the Reader note (and not forget it) how your self do here in playne termes confesse, that your Hierarchy (that is, your Churches government, Ministers, &c.) was never but nought. This suites all with the title of your book, and gives small encouragement for any to serve God by such Ministry, worship, &c.

For Mr Cranmer, Ridley, Latimer &c. I have cleared them before frō your hasty censure. Now onely let the Reader observe how this is alway the foot of your song, Mr Cranmer, Ridley, Latimer &c. As if their errors were better warrant for you, then Gods word for us. Pag. 40. 41.

CHAP. 10.

The fourth Reason against M. Jacobs Assumptio aforesaid.

Fr. Iohnson.

The doctrines of faith contained in that Book alledged, would not make him a true Christian who holding them, should also still execute or joine unto the Ministry of Mahomet, that open Antichrist and enemy of Jesus Christ. 2 Cor. 6. 14. &c.

Therefore neither can they make him a true Christian, that holding them, yet both still execute or joine unto the Ministry and worship of the man of sinne, the covert Antichrist and enemy of Jesus Christ.

H. Iacob his 1. Reply to the 4. Reason.

This your 4. Reason is, Mahomets Ministry and Antichrists Ministry are both bad alike. But the good doctrines of our booke of Articles cannot save a man that joineith also to Mahomets Ministry.

Ergo, the good doctrines of that booke cannot save a man that joineith also to Antichrists Ministry: which thing we in England doe.

I deny neither the Proposition, nor Assumption: And yet the Argument is too bad. It is a fallacie of Equivocation, as we call it: Wee must therefore distinguish: Mahomets Ministerie, and Antichrists Ministerie, have a doubtfull meaning. If you meane, the whole function and exercise of publique worship performed in Mahomets or Antichrists assemblies, that is in the Turkish or Popish Churches: Then I graunt your whole Argument is true. But that wee doe so in England, (which comes in the Conclusio) Or that any Christian amongst vs thinketh so: That I utterly deny. And thus indeed, that Scripture alledged 2 Cor. 6. 14. is rightly vnderstood. But if you meane by Ministerie, the outward manner of calling to the Ministerie, and some outward ceremonies, used

\* Both are  
ought alike  
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abolishing vs  
from Christ.



used by Mahomet or the Pope: Then I flatly and absolutely deny your Assumption, and your Scripture is answered before in the First Reason. For I assure me, and it is manifest: That such errors being ioined with the good doctrines of that our Book, doe not destroy faith, and true Christianitie, as before was shewed in the Second Exception.

Fr. Johnson his Answer to Mr Jacobs

1. Reply to the 4. Reason.

Here (Mr Jacobs) the light of the truth doeth so dazell your eyes, as you freely confesse you cannot deny any whit of the Reason. And per forsooth the Argument is too bad. But why so? There is (you say) an Equivocation in it, and therefore you will distinguish. I answer, There is no equivocation at all in the words: they are all plaine, to him that hath a single eye and will understand the truth. Therefore your distinction here is idle and frivolous.

Yet let vs see between what things you do distinguish: It is between the whole function and exercise of publique worship performed in the Turkish or Popish Assemblies, and between the outward maner of calling to their Ministry and the outward ceremonies used amongst them. An absurd distinction touching the matter in hand. For first, who knoweth not, that these latter are of the very same nature with the former? Are not their outward callings and ceremonies false, Antichristian, and accursed before God, as well as the rest of their worship and service? Or hath God in his worde given any commaundement more for these then for the other?

Secondly, who seeth not, that the Argument here is not of whatsoever thing used among the Turkes and Papists, but of the Ministerie and worship which they have devised and executed? As in particular, of the publique offices of Ministry retained among them; of their maner of calling and entrance into them; of their administration of them; of their stinted imposed Liturgie; their ecclesiasticall government, Canons, proceedings, &c. All which in the Church of England are taken out of that golden cup of abominations, wherewith Antichrist that man of sinne hath made the Nations of the earth to be drunken. As may appeare by comparing their Pontificals, Canons, and constitutions together. If you will needes be otherwise minded, then prove the particulars aforesaide, by the Testament of Christ.

And marke here that you graunt, the doctrine of faith contained in your booke of Articles cannot make him a true Christian, who holding them doth withall receive and ioine vnto the publike worship performed in the Turkish or Popish Assemblies. This you say you graunt as most true. Wherupon it followeth (even by your owne confession) 1. That such things may be ioined with the doctrines of faith received among you, as in such estate you cannot be deemed true Christians, or true Churches; Neither the truths which you hold, be adapleable vnto you. 2. That therefore the

• Ro. 17. 4.  
5. 2 Thes. 2.  
3. 4. 7. 3. 9.  
10. 11. 12.

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Pag 5.

H. Iacob his 2. Reply to the 4. Reason

**I**N this your defence of your 4. Reason, you renew your Sophistrie, and that  
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• Rev. 17. 4.  
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Pag 5.

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and see if you speak truth: and leave this dealing.  
 ¶ Yet what say you now to that which I asked next, whether the one  
 were not as well as the other false Antichristian and accursed? Your answer  
 is, they are not as well; that is not as much. But is not this meer Sophis-  
 try? Is not Antichrist's forbidding of Meats and Marriage as well Anti-  
 christia and accursed, as his Masse, Supremacie, Justificatiō by works  
 &c. ¶ Yet in the seventh Reason following you say, they are not as much.  
 Both not he that stealeth but one horse, steale as well horseflesh, as he that  
 stealeth five or six, though he steale not as much? When you say in the  
 first Reason, The Samaritans accepted the Idols of the Heavens to be Gods  
 as well as the God of Israel, do you meane that they counted them as much?  
 Or if Mr Iacob be deemed a learned man as well as Mr Cartwright, shall  
 we think it as much? By your leave, I deny it. As well (properly ta-  
 ken) respects the quality of a thing; As much the quantity. Yet so, you  
 confound them as all one. Thus traveling with a distinction, you have  
 brought forth confusion.

• Mr Iacob's  
 Reply: to the  
 7. Reason.

• Mr Iacob's  
 2. Reply to  
 the 6. Reason.

Page 95. 96.  
 97.

Further where your words and myne were before [ of the rest of their  
 worship and service ] now you change them into these [ their inward impi-  
 ety and false faith against Christ ]. Belike you see your cause to be very bad,  
 when you will not keep up her my words or your owne, but chaunge them  
 every foot as you do. But now if after all this chopping and chaunging  
 I graunt all this which you say, what are you the nearer? Be it (as  
 you say) that the one of these is more accursed and diuylishe then the other  
 (as all sinnes are not equall but one more grievous then another): yet eue  
 this maketh against you, and thus you give the cause. For now you can  
 not deny but they are both of them accursed and diuylishe, though the one  
 more, the other lesse. Can you then as you stand in that constitution  
 which is accursed and diuylishe yet be reputed for true Christians and true  
 Churches? If the Papists for to justify their outward constitution,  
 should thus alledge, That the Turks inward impiety or vvhole pnblik  
 worship were more accursed and diuylishe then that outward constitution of  
 theirs, would this any whit help them? Nay, should they not thus per-  
 their owne case to be accursed and diuylishe, though the other to be more?  
 Behold then how well you defend your Church, and how ruinously you  
 perle the cause.

Page 96.

Where in the next place I asked, if God in his word hath given any co-  
 maundement more for the latter (mentioned before) then for the other: At  
 this you are as mute as a fish: you have not a word to speak for your self.  
 Now seeing Gods word approbeth neither but condemneth both, seeing  
 also both of them are of Antichrist that soune of perdition; is it not evident  
 that they are of the same nature, and that the one as well as the other is false,  
 Antichristian; and accursed before God? It shalld not then for the que-  
 stion in hand, whether of them be more or lesse. They that have the least  
 of Gods curse, will send in death upon you; how farer you flatter your self  
 and speak peace to others, when there is no peace.

To the second point by which I shewed your distinction to be idle and frivolous, you answer not a word neyther. Unless it be that you peeld to it, in those words, where you confesse you retayne & vse some of their outward orders in your Assemblies. For if you meane it of the particulars there mentioned, then you peeld unto it (except you had shewed by the word of God, that having communion with Antichrist in those things, yet you are notwithstanding to be judged in this constitution true Christians and true Churches: which hitherto you have not done, neither ever will). If you meane it not of them, then you keep not the point: and besides you must prove the contrary to that I have said. Which you never go about.

† Pag. 96.

For the note I gave, you graunt it is most true, that such things may be joined with the doctrines of faith received among you, as will utterly destroy it, or (to keep the words of my answer, which you love not to do) that in such estate you can not be deemed true Christians or true Churches; neither the truths which you hold, be avayleable unto you. Thus all the defence you bring of your Church proves to be quite nothing in the end. For hereby is evident (as heretofore I noted) that your Proposition is not generall; that both it and the Assumption are lame and unperfected, and so your whole Argument faulty, and nothing els but meer Sophistry. Your unchristian and false charge rests vpon your owne head: as is proved already in the handling of your Proposition. For which see, Pag. 11. 12. 13.

Lastly your reference is nothing els but a refuge whither still you fly to hide your self, when you can no longer stand in defence of your Church. What you answered to the first Reason, is there taken away. Now to shut up all, you sing againe the Cuckoos note, your old under song, Mr. Cramer, Ridley, &c. Touching whom I have shewed before, how they may be counted true Christians, and yet your estate be Antichristian nevertheles.

Pag 40. 41.

Chap. 11.

The Fifth Reason against Mr Jacobs

Assumption aforesaid.

Fran. Iohnson.

As the gold en vessels taken out of the Lords house, had and used in Babiloon of the Caldeas, did not therefore make the Babylonians true Jewes touching the faith: Nor their banquets wherein they used them, to be any of the Lords Feasts (spoken of Lev. 23.) but they still remained Babylonish people and banquets notwithstanding.

So the truths of the Gospel (vessels as it were of the Lords house) holden and received in the spiritual Babilon (whereof that other was a type) do not make the people so standing, to be true Christians, neither their Ministry and constitution to be Christs. But they still remaine the people, Ministry, & constitution of Babylon notwithstanding. See the proofs hereof in Dan. 5. 1. 2. 3. 4. compared with Prov. 9. 17. 18. & Rev. 17. 4. & 18. 4. & 19. 1. 2. 3. 4.

O 3

Your



H. Iacob his 1. Reply to the 5. Reason.

**Y**our Reason is this: *The materiall vessells of Ierusalem, were of the like power and vertue, to sanctifie the Heathen Babilonians, As the holy christian doctrines in that Booke, are so sanctifie vs, that holde togeather with them some Popish ceremonies and orders as indifferent things.*

*But those vessells were not sufficient to sanctifie those Babilonians.*

*Ergo, Neither these truths of the Gospell can sanctifie vs.*

An absurd comparison: The Proposition is most false, and so the scriptures quoted (Dan. 5. 1. 2. 3. 4. compared vvith Pro. 9. 17. 18. Revel. 17. 4. 5. & 18. 4. vvith 14. 8. 9. 10. 11.) are as idely and vainely applyed. See the Answer to the allegations in the First Reason before.

FR. Iohnson his Answer to Mr Iacobs

1. Reply to the 5. Reason.

**M**y Reason is a comparison between the Caldean and the Romish Babylon, also between the vessells of the Lords house and the true doctrines of the Gospell. Now this you say first is an absurd comparison. So be like (if your grave judgement might goe for good payment) the manifold allusions which (in describing the spirituall Babylon) the Spirit of God & maketh to the materiall Babylon of the Caldeans are to bee accounted absurd allusions and comparisons. As also the often alluding and likening togeather the holp things of the Law with the holp thinges of the Gospell, and the transgressions then with the transgressions now (which are so often vsed in the Scripture) are in your account absurd allusions & similitudes. *¶ Rev. 17. & 18. & 19. chap. compared with Ierem. 50. & 51. chap. Esay. 13. & 14. & 21. & 47. chap. Esay. 66. 20. 21. Zach. 14. 20. 21. 1 Cor. 5. 7. 8. & 10. 2. 3. 4. Col. 2. 11. 12. Heb. 13. 15. 16. 1 Pet. 3. 20. 21. Rev. 15. 3. & 21. 10. & c. ¶ 2 Tim. 3. 8. 9. 1 Cor. 10. 6. & c. Heb. 12. 16. 17. Iude, vers. 11. Rev. 2. 14. 20. & 20. 8. 9.*

Secondly, you say the Proposition is most false. But in deed it is most true, and most plainly taught in the fist of Daniel, vers. 1. 2. 3. 4. & Lev. 23. chap. As was alleadged before when I first propounded the reason, whereunto yet you have given no answer. So soundly you defend your cause.

Thirdly you say, These scriptures (Dan. 5. 1. 2. 3. 4. vvith Pro. 9. 17. 18. Revel. 17. 4. 5. & 18. 4. & 14. 8. 9. 10. 11.) are idely and vainely applyed. But how do you shew this? Verie profoundly sure. You bid us see the answer to the allegations in the First Reason: And this is all the proof you bring. Well; wee have seen your answer to the allegations there, and find, first, that the Scriptures here alleadged, are not so much as once mentioned there: Secondly, that your answer to those which are there, is most scabulous and of no weight, but against your self, as there is declared. Pag. 67. 68.

Lastlie, in your propounding the Reason here, otherwise then I did myself (which is a thing very common, but nothing commendable in you) it seemeth, that being not able to answer any part thereof; as I had  
set

set it downe, yet you thought to helpe your self by this exception, that the materiall vessels of Ierusalem were not of like power and vertue to sanctifie the Heathen Babylonians, as the true doctrines received among the Spirituall Babylonians, are to sanctifie them. But you shall finde (if you will consider and compare together the Scriptures here alledged) that the golden vessels being holp to the Lord, and taken out of his Temple, did as much sanctifie the Caldean Babylonians and their Feastes: As the holy doctrines (vessels as it were of the Lords Temple) had among the spirituall Babylonians, doe sanctifie them and their constitution: That is, neither of their estates and Assemblies, are sanctified thereby at all.

For saith not the Lord, That the setting of mens postes and thresholds, (how much more of Babylons enormities) by his Postes and Thresholds, that is, by his truths and ordinances, is so far from sanctifying, as it defyleth his holy name, yea is abomination in his sight, and setteth a vvall between him and them that doe it? Ezech. 43. 8. And saith not the Scripture againe, that the true doctrines in the false Church are among them as stollen waters and hid bread, which though they be sweet and pleasant, yet there also the mouth is filled with gravell and the guesstes of those feastes and Assemblies, are so far from being sanctified by those truths in that estate, as they are before God, even dead men, and in the deapth of hell. Prov. 9. 17. 18. & 20. 17.

To conclude this point, hath not an Angell from heaven proclaimed with a loude voice, that † the spirituall Babylon ( notwithstanding any truths she holdeth, yet ) is so unsanctified and abominable. as shee is become a cage of all vncleane and hatefull birdes; and that all her children & Marchants that will not depart out of her, shall receive of her plagues and damnation, and drink of the vine of Gods vvrath, and be tormented in fire and brimstone, before the holy Angells and before the Lamb for evermore? Doe here your fearfull estate, which you notwithstanding will needes account holp and acceptable before God.

† Rev. 18. 1.  
2. 3. 4. 11. &  
17. 1. 2. 3.  
4. 5. & 14.  
8. 9. 10. 11.

H. Iacob his 2 Reply to the 5. Reason.

IN this your defence of your Fifth Reason, you mislike that I call it an absurd comparison: Where you affirme that the golden vessels of the Jewes were as available to sanctify the Babilonians, as the truths of the Gospell which wee hold are to sanctify vs. In deed your owne vvordes be, holden and received in the spirituall Babylon. By which termes you meane vs of England I trow. But marke sir. Is not this grosse Sophistry againe? Is not this childish vanity, open beggerie, and craving of that which is the whole question? that is, That our Churches are spirituall Babylon, and as deeply infected in Babylonish impietie as those old Caldeans. If they were so infected, I graunt in deed your Reason would follow: But seeing it is the question, and seeing we professe our selves true Christians by those truths of the Gospell which wee hold ( and as by Gods grace wee are in deed ) Say I not well, that this is an absurd Comparison? Yes Maister Johnson, it is a most † impious, absurd, and senseles comparison, and void of common Reason: And it inwrappeth

† To match those outward vessels, ( of no sanctity of themselves ) with our inward doctrines of salvation.



## TREATISE :

**101**  
wrappeth Maister *Cramer*, Maister *Ridley*, &c. within the same iniurious, yet  
i religious consequence likewise.

All that you have of allusions, and alluding, betweene the Typicall and  
spirituall Babylon, are meere delusions, and vaine cavils. Prove vs first to  
be spirituall Babylon: Or els you fight with your shadow.

So that still I say, those Scriptures quoted of Dan. 5. &c. As also all the  
rest here packed together, they are miserably and desperately abused, accor-  
ding as I rightly referred you to my censure to your First Reason: which for  
all your wordes, you have not refuted. The very same I say of your other two  
scriptures towards the end, Prov. 9. 17. &c. Rev. 18. 1. &c. As for *Ezech. 43. 8.*

† *Page. 71.* I answered it before† in your First Reason.

Ex. Johnson his Answer to Mr Jacobs

2. Reply to the 5. Reason.

**H**AVE you said any thing here first (Mr Jacob) but denyed the *Conclu-*  
*sion*? If you have, shew it. If not, confesse your owne childish vani-  
ty and open beggery, &c. For which the name of Sophistry is to good,  
though otherwise it be bad enough, and the cognisance of all your Replies.  
Now that this you say is but the denial of the Conclusion, thus I shew,  
That which I conclude touching your Churches is this, that they are  
not constitute according to the ordinance of Christ but according to the apo-  
stasy of Antichrist, that is, that your Churches in their estate are spirituall  
Babylon. This (I say) is that which I have concluded heretofore, and still  
do throughout my Reasons, Exceptions, Answers; and now of purpose  
have I set it downe at the beginning of this treatise. Your denying of  
this then, what is it els but the denial of the Conclusion?

† *Page. 3.*

But this now being proved, you are driven (will ye, will ye) plainly  
to graunt that in deed my Reason will follow. Well Mr Jacob, though  
it were long first, yet thus you peeld now at length. Better late thrive,  
then never. Abide but by this, and I trow you will not now any lon-  
ger stand member or Minister of your Assemblies in that estate, neptier  
condemne vs any more for separating from them.

Next, howsoever it were for the question between vs, yet the Proposi-  
tion of the Comparison cannot but be true, which in your first Reply you  
said was most false, and now you would passe by, because you can say no-  
thing against it. Yet mynd Mr Jacob, that in denying it you did there a-  
gain give the lye to the holy Ghost, whose doctrine it is, in these Scrip-  
tures, Dan. 5. 1. 2. 3. 4. Levit. 23. chap. Prov. 9. 17. 18.

By all this then you may see, it is your owne dealing that is most im-  
pious, absurd, sencelesse &c. thus to strive (as you have done) against so  
clear a truth, and therein where in your Replies to fight against God and  
his word. Which then here againe you cease not to do, whiles you call  
such allusions, and comparisons as the Scripture useth between the typi-  
call and spirituall Babylon, meere delusions and vayne cavils. Now I mat-  
cheth together on the one hand, the vessels of the Lords Temple and the  
truths

teachers of the Gospel ; on the other , The Caldean and spirituall Babylon , may be seen in my former answer . Which may suffice for any thing you say here , both your marginall note , and all the rest .

I could tell you further ( if it needed ) that Babel in English is confusion : And that such is the estate of your Church , even a confusion of all sorts of people good and bad . Besides that your tongues are divided and your language confounded ( as it was in \* Babel of old ) whiles the Prelates , the Reformists , your self and the like ( as Neuters between both ) speak some one thing , some another , touching your Hierarchy , worship , Canons , &c . some † that they are of God and to be kept and obeyed for conscience sake ; some ‡ that they are of Antichrist , and to be removed and witnessed against unto death , though every haire of the head were a life ; some § that they are neyther of God , neyther of Antichrist , simply , fundamentally , indifferently , &c . And thus as men confounded in your selves ( by the just judgement of God ) your tongues are divided , you know not your selves what to make and account of these things , or one of another .

I could also put you in mind , that as the Caldean Babylon was , so the spirituall Babylon is , notorious for false worship towards God , and for persecution of his people , keeping them in thraldome and captivity . And that now the estate of your Church is such ( viz , worshipping God after a false manner never prescribed by himself , kept in subiection to your Antichristian Prelates , and persecuting the people of God by prisonment , exile , death , &c . ) it is so evident , as when you are called vpon to shew warrant for these among you , your usuall answer is no other but after this sort : \* Let the State which mainteyneth these things , answer for them ; † For my part , I never thought other but our Church corruptions are against the Secod commandment ; ‡ It is no part of my mynd to iustify them ; § Our doctrine appointeth Gods worship by Mens precepts after a sort ; † Our Hierarchy was never but nought ; \* I never intended , much lesse professed to iustify our whole Ministry , estate , and maner of worship ; † We depart from and deny the faith in our Ministry &c . but not totally , simply , fundamentally ; ‡ I list not to medle with them , I have no leasure &c .

Now then Mr Iacob , say I not well that your Churches in this estate are spirituall Babylon ? And have I not made a fit comparison between it and the Caldean Babylon of old , between the doctrines of truth in the one and the holy vessels in the other ? If the comparison be good , strive no more against it , but peeld to the truth , as you haue begun . If it be evill , convince it by Scripture whence I borrowed it , as the testimonies I alleaged declare . Untill you do this ( which will not be in hast ) know that the Scriptures here cited are fittly applied to the purpose in hand . If you see it not , feare least you be miserably and desperatly blinded . And take heed you do not still runne on wilfully to destruction . Remember what is written in Esa . 6 . 9 . 10 . Mar . 13 . 14 . 15 . Ioh . 12 . 37 -- 43 . Act . 28 . 25 . 26 . 27 . Touching the place of Ezech . 43 . 8 . I have answered in the handling of the first Reason . Pag . 80 .

\* Gen . 11 . 9 .

† The Prel .  
& Formal .

‡ The Sakers  
of Reform .

§ Mr Iacob  
& the like .

See M . Iacob  
Repl . before ,

\* Pag . 37 .

† Pag . 70 .

\* Pag . 72 .

‡ Pag . 84 .

† Pag . 92 .

\* Mr Iacob  
2 . Reply to  
the 6 . Reason  
following .

† His Replies  
to the 7 . & 8  
Reason .

‡ His 2 . Re-  
ply to the 9 .  
Reason .



## TREATISE 4:

**104** wrapper Maister *Cramer*, Maister *Ridley*, &c. within the same iniurious, yet religious consequence likewise.

All that you have of allusions, and alluding, betweene the Typicall and spirituall Babylon, are meere delusions, and vaine cavils. Prove vs first to be spirituall Babylon: Or els you fight with your shadow.

So that still I say, those Scriptures quoted of Dan. 5. &c. As also all the rest here packed together, they are miserably and desperately abused, according as I rightly referred you to my censure to your First Reason: which for all your wordes, you have not refuted. The very same I say of your other two scriptures towards the end, Prov. 9. 17. &c. Rev. 18. 1. &c. As for *Ezech. 41. 3.*

† Pag. 71. I answered it before† in your First Reason.

Fr. Johnson his Answer to Mr Jacobs

2. Reply to the 5. Reason.

**H**ave you said any thing here first (Mr Jacob) but denyed the Conclusion? If you have, shew it. If not, confesse your owne childish vanity and open beggery, &c. For which the name of Sophistry is to good, though otherwise it be bad enough, and the cognisance of all your Replies. Now that this you say is but the denial of the Conclusion, thus I shew, That which I conclude touching your Churches is this, that they are not constitute according to the ordinance of Christ but according to the apostasy of Antichrist, that is, that your Churches in their estate are spirituall Babylon. This (I say) is that which I have concluded heretofore, and still do throughout my Reasons, Exceptions, Answers: and now of purpose have I set it downe at the beginning of this treatise. Your denyng of this then, what is it els but the denial of the Conclusion?

† Pag. 3.

But this now being proved, you are driven (will ye, will ye) plainly to graunt that in deed my Reason will follow. Well Mr Jacob, though it were long first, yet thus you peeld now at length. Better late thrive, then never. Abide but by this, and I trow you will not now any longer stand member or Minister of your Assemblies in that estate, neyther condemne vs any more for separating from them.

Nert, howsoever it were for the question between vs, yet the Proposition of the Comparison cannot but be true, which in your first Reply you said was most false, and now you would passe by, because you can say nothing against it. Yet mynd Mr Jacob, that in denyng it you did there a gayne give the lye to the holy Ghost, whose doctrine it is, in these Scriptures, Dan. 5. 1. 2. 3. 4. Levit. 23. chap. Prov. 9. 17. 18.

By all this then you may see, it is your owne dealing that is most impious, absurd, sencelesse &c. thus to strive (as you have done) against so cleare a truth, and therie where in your Replies to fight against God and his word. Which even here againe you cease not to do, whiles you call such allusions, and comparisons as the Scripture useth betwene the earthly and spirituall Babylon, meere delusions and vayne cavils. Now I matched together on the one hand, the vessels of the Lords Temple and the

truths

teacher of the Gospel; on the other, The Caldean and spirituall Babylon, may be seen in my former answer. Which may suffice for any thing you say here, both your marginall note, and all the rest.

I could tell you further (if it needed) that Babel in English is confusion: And that such is the estate of your Church, even a confusion of all sorts of people good and bad. Besides that your tongues are divided and your language confounded (as it was in Babel of old) whiles the Prelates, the Reformists, your self and the like (as Neuters between both) speak some one thing, some another, touching your Hierarchy, worship, Canons, &c. some that they are of God and to be kept and obeyed for conscience sake; some that they are of Antichrist, and to be removed and witnessed against unto death, though every haire of the head were a life; some that they are neither of God, neither of Antichrist, simply, fundamentally, indifferently, &c. And thus as men confounded in your selves (by the just judgement of God) your tongues are divided, you know not your selves what to make and account of these things, or one of another.

I could also put you in mind, that as the Caldean Babylon was, so the spirituall Babylon is, notorious for false worship towards God, and for persecution of his people, keeping them in thralldome and captivity. And that now the estate of your Church is such (viz, worshipping God after a false manner never prescribed by himself, kept in subjection to your Antichristian Prelates, and persecuting the people of God by imprisonment, exile, death, &c.) it is so evident, as when you are called upon to shew warrant for these among you, your usuall answer is no other but after this sort: "Let the State which mainteyneth these things, answer for them; For my part, I never thought other but our Church corruptions are against the Secod commandment; It is no part of my mynd to iustify them; Our doctrine appointeth Gods worship by Mens precepts after a sort; Our Hierarchy was never but nought; I never intended, much lesse professed to iustify our whole Ministry, estate, and maner of worship; We depart from and deny the faith in our Ministry &c. but not totally, simply, fundamentally; I list not to medle with them, I have no leasure &c.

Now then Mr Iacob, say I not well that your Churches in this estate are spirituall Babylon? And have I not made a fit comparison between it and the Caldean Babylon of old, between the doctrines of truth in the one and the holy vessels in the other? If the comparison be good, strike no more against it, but peeld to the truth, as you haue begun. If it be evill, convince it by Scripture whence I borrowed it, as the testimonies I alledged declare. Untill you do this (which will not be in hast) know that the Scriptures here cited are fitly applied to the purpose in hand. If you see it not, feare least you be miserably and desperately blinded. And take heed you do not still runne on wilfully to destruction. Remember what is written in Esa. 6. 9. 10. Mat. 13. 14. 15. Ioh. 12. 37--43. Act. 28. 25, 26, 27. Touching the place of Ezech. 43. 8. I have answered in the handling of the first Reason. Pag. 80.

\* Gen. 11. 9.

† The Prel. & Formal.

‡ The Seekers of Reform.

§ Mr Iacob & the like.

See M. Iacob

Repl. before,

\* Pag. 37.

† Pag. 70.

\* Pag. 72.

§ Pag. 84.

† Pag. 92.

\* Mr Iacob

2. Reply to

the 6. Reason

following.

† His Replies

to the 7. & 8

Reasons.

‡ His 2. Re-

ply to the 9.

Reason.



For Mr Cranmer, Mr Ridley, &c. I have also answered, pag. 40. 41. You that do so often tell vs of them, if you had but so much as I how of any Scripture for your estate, is it like you would be silent therein? Nay sure you would not spare much more to tell vs of that agayne and agayne. And so let the Reader mpend it.

## Chap. 12.

## The Sixt Reason against Mr Jacobs Assumption aforesaid.

## Fr. 10.

**T**he Samaritans (those counterfeit children of Abraham Isaac and Jacob) did publickly professe that most excellent doctrine of the Messiah to come (the truth of which doctrine how powerfull it was to salvation the Scriptures testify). Yet doeth our Saviour Christ repute them false worshippers of God, because their worship was a mixt one, framed after the inventions of men and traditions of their Forefathers. Therefore saith Christ vnto them, ye worship that which ye know not, we worship that which we knowe, for salvation is of the Iewes. By which appeareth, 1. That although the Samaritans professed this saving truth, yet (being false worshippers of God) they could not truly challenge vnto themselves in such estate, the benefite thereof. 2. That the Iewes and they which held their faith, being then the true Church and people of God, to whom his Oracles were committed, and to whom his Covenantes and service did appertayne, Christ therefore accounted the Iewes (and not the Samaritans) to be the true worshippers of God and heires of salvation. Iohn. 4. 22. compared with ver. 20. 25. 29. and with 2 King. 17. 24. &c.

In like maner, the people of these Ecclesiasticall assemblies standing subject to a counterfeit Ministry and worship, (being also commingled together of all sortes of people:) Though they professe some truthes which otherwise are available to salvation, yet can not in such estate by the word of God be deemed true Christians or true Churches. Neither can (so standing) challenge vnto themselves the benefite of those true doctrines which they professe: because God hath not made his promise vnto any false Church or worshippers of him: neither committed vnto any such (but onely to his true Church and worshippers) his service and holy things of his word, prayer, Sacraments, Censures, &c.

## H. Iacob his 1. Reply to the 6. Reason.

**T**his your Sixt Reason is, The Samaritans (believing that Messiah should come, Iohn 4. 25.) were as neere salvation as we of England are. But they were false worshippers for all that. Ergo, so are we, for all our holy doctrines believed according to that Book of Articles.

I deny the proposition. The Samaritan might know by hearsay and believe, tho

the Messias should come, and Balaam did know it, *Nomb. 24. 17.* and the Devils doe now know and beleefe, *Iam. 2. 17.* Yet none of these beleevd [in] him. It followeth not therefore, that they were as nigh salvation as we of England. In a word, there is a Reason manifest. These Samaritans joyned Heathenish Idols with the God of Israel. *2 Ki. 17.* Which wholly destroyed the truth in them, though they did retyne some memoriall amongst them of Messias to come. Wherefore here take the Second Answer to the First Reason before. But I will help you with an Obiection, surely one fitter then all these.

Page. 62

The Israelites vnder Ieroboam at Dan and Bethel served not pagan Idols, but the true God after their own deuises, which yet resembled the ordinances of Ierusalem. *2 King. 12. 32. Amos. 4. 4.* Howbeit they were false worshippers, onely for their false Ministry and outward false worship, for all that they beleevd in the God of Ierusalem otherwise rightly. Ergo, so are wee of England only for our false Ministerie and outward worship.

Obiection.

To this wee aunsvvere also, what additions of deuises, and how grosse Idolatrie they held, it appeareth not: But surely it seemeth farre grosser, and filthier then the worst is with vs: But yet this appeareth clearly that the conscience of every of them, euen of the simplest, must needs be conuicted, that Ierusalem was the only place, and Aarons line the only Priests & Leuits. Therefore they could not be indeed true worshippers, nor within the covenant, nor neere to saluation, when they all openly rebelled, and forsooke them desperatly, whom the Lord had so expressly chosen. Now our assemblies throughout England haue not their consciences so conuicted in the Hierarchy and Ceremonies. Ergo, wee may be in the covenant, which they were not, for all our corruptions.

Answer.

† My meaning was, the Levites were not of Aarons line, but the Priests only.

Fr. Iohnson his Answer to Mr Jacobs

1. Reply to the 6. Reason.

This Reason (as the rest) you neyther propound as we did, nor make answer directly and soundly to any part thereof. Now that the nakednes of your answer, and light of the truth may better appeare, we will propound the Reason more plainlie in a Syllogisme, thus.

The people and assemblies, whose Ecclesiasticall constitution is such as to them in that estate the Covenantes, holy things, and service of God do not appertayne, they can not in such constitution by the word of God be deemed true Christians or true Churches, whatsoever truthes they professe besides.

But such is the Ecclesiasticall constitution of the people and assemblies of England, as unto them in that estate the Covenantes, holy things, and service of God do not appertayne.

Therefore the people and Assemblies of England, can not in that constitution, by the word of God, be deemed true Christians or true Churches, whatsoever truthes they professe besides.

The



The Proposition none will deny. The Assumption is proved thus: The people and Assemblies whose Ecclesiasticall constitution is such, as they worship God after a false maner, never appointed by himself, nor approved in his word: their constitution is such, as vnto them in that estate, the covenants, holp things, and service of God do not apperteyne.

But such is the Ecclesiasticall constitution of the people and Assemblies of England, as they worship God after a false maner, never appointed by himself, nor approved in his word.

Therefore the Ecclesiasticall constitution of the people and Assemblies of England is such, as vnto them in that estate, the Couenants, holp things, and service of God, do not apperteyne.

The Proposition was proved by the example of the Samaritans, and by Christs speech concerning them in such estate, Ioh. 4. & 2 King. 17. where vnto you answer nothing to any purpose, save that what you say, is against your self. For where you graunt, That the Samaritans, and Balaam knew and beleevd the Messias should come, yea and that the Divels know & beleev there is a God, and that Iesus is the Christ, the holy one of God: Who seeth not, that most excellent truthes may be acknowledged, and yet they which so professe, be not therefore in their estate true Christians or true Churches, to whom the Couenantes, holp things and service of God do apperteyne?

And where next you say, The Samaritans beleevd not in the Messias, it will be heard for you to proove it, seeing you take belcefe in Christ so, as it is had in the spirituall Babylon and her daughters; and seeing also the Samaritans professed and beleevd, not onely that the Messias should come, but even he which is called Christ, and that when he came he would declare vnto them all things. In so much as when Iesus was come, and had spoken but to a woman of Samaria, the Scripture witnesseth, that many of the Samaritans of that city beleved [in him] for the saying of the woman which testified, he hath tolde me all things that ever I did. Iohn 4. 25. 26. 29. 30. 39.

Thirdly where you say, The Samaritans ioined Heathnish Idols with the God of Israell, which wholly destroyed the trueth in them: By this againe it is evident, even in your owne confession, both that such things may be ioined with the doctrines of trueth, as (in that estate) they which professe those truthes, can not be iudged true Christians or true Churches, to whom the promises and holp things of God do belong; and that therefore also, the Proposition of your principall and maine Argument is not generall, but of necessitie admitteth limitation. So then your maine defence falleth to the ground. Of which see further Pag. 5. & c.

Moreover, in that you say, The Samaritans ioined Heathnish Idols with the God of Israell (2 King. 17.) If you meane, that they worshipped the Idols themselves, sacrificing to them, and accompting them to be Gods as well as the God of Israell, and so brake the First comādemēt, as before you affirmed in your answer to the first Reason: then I take it

it, that here againe you are deceived. The scripture saveth they worshipped and sacrificized to the Lord God of Israell. So as their sinne was against the Second commaundement, in that worshipping the true God, they did it in, and by those Images, as also by other devices of their owne and traditions of their predecessours.

See before,  
Pag. 67. 68.

That this was their case (besides that it appeareth in the chapter alledged) it is most plainly testified, 1. First by themselves, in the book of Ezra, where they speak to the Jewes of the captivitie, that builded the Temple, saying: \* We will build with you, for vve seek the Lord your God as ye do, and we have sacrificized vnto him since the tyme of Esar Haddon King of Alhur, which brought vs vp hither. 2. Secondly, by the speech that was between Christ and the woman of Samaria, Ioh. 4. where it is manifest, the \* contention between the Jewes and the Samaritans, was not whether onely the true God vvas to be vvorshipped, but (both of them agreeing in that) vwhether the solemne place of his vvorship vvas in Ierusalem, or in the mount of Samaria, & c. 3. Lastly, by your owne confession, when you say the Israelites vnder Ieroboam at Dan and Bethel, served not Pagan Idols but the true God after their ovvne devices. For the Samaritans (as the Scripture testifieth) worshipped the same God, and after the same manner that the Nations did vvhich vvere caried from thence. Now the nations thence caried, were the tenne Tribes of Israel that fel away from Judah to Ieroboam. Who likewise feared the Lord and served their Images, that is, God in and by their Images: As now also the Samaritans did that were come in their stead. Hitherto of your answer which seemeth to concerne the Proposition of the latter Syllogisme.

\* Ezra. 4. 1. 2.

\* Ioh. 4. 20. 28.  
22. 23. 24.  
25. 29. 30.

\* Pag. 105.

\* 2 King. 17.  
28. 32. 33.

\* 1 King. 12.  
27. 28. 29.  
30. 31. with  
2 King. 17.  
32. 33. 40. 41.

The Assumption was shewed by this, that your Assemblies being commingled together of all sortes of people, you have also for your vvorship of God, a counterfeit Ministry and service, devised by man: This you do rightlly understand (as we meane it) of your Hierarchie and other abominations before rehearsed. Which deceitfullly here againe you would smother by vnder the name of ceremonies. Touching which sleight of yours, sufficient is said before in the handling of the first Reason.

Pag. 63. &c.

But what say you now concerning the Assumption or proof of it? Do you deny it? Not so. What then do you say for your counterfet Hierarchie, worship, & c. Not a word but this, That your assemblies in England have not their consciences convicted in these, as the people vnder Ieroboam could not but have their consciences convicted then, touching their vvorship and Priesthood. But first if this were so, is it any just defence of your Ministry, worship, or estate, that yet you see them not to be unlawfull, as it could not be but they vnder Ieroboam saw theirs to be? If this were a sufficient reason, might not the grossest Papists plead likewise for their Ministry, worship, and estate: as also the Vsurers, extortioners, and persecutors, for themselves and their wickednes? And by this reason, God should not have sent Apions among the Samaritans, because yet they knew not the manner of worshipping the God of Israell, neither had their con-

2 King. 17.  
16.



consciences convicted therein.

But Christ hath taught vs otherwise, & that even that servant, which  
 † Luk 12. 48. knowveth not his Maisters vwill, and yet committeth things vvorthy of stripes,  
 shalbe beaten, though vvith feyver stripes, then he that knowveth and doeth  
 it not. And of those Israelites aforesaid the Lord himself testifieth \* that  
 \* Hof. 4. 6. they vv ere destroyed for lack of knowvledge. So then pour peoples igno-  
 raunce ( which pou plead ) can be no sufficient defence for pour estate. Or  
 if it could, yet it seemeth they of Israell might aswell have alleadged it  
 for theselves, seeing the Lord witnesseth of them \* that there vvas no knowv-  
 \* Hof. 4. 1. ledge of God in the land. And thus the Obiection also here brought by  
 pour self, remainneth still vnaunsw ered.

Where you say, Aarons Line were the onely Priests and Levites, you are also mistaken therein. In deed Aarons Line onely was the Priests, but the Levites were generally of the Tribe of Levi, though not of Aarons line.

But to let this passe: We would know a sufficient reason, why the true worship and Ministry appointed by Christ in his Testament, should not be as well knowne unto you in these daies, as in the defection of Israel? You say, They could not but knowe that Ierusalem was the onely place, & Aarons line the onely Priests. Well then: Have not you the Scriptures as much as they had? Or hath not Christ the sonne ben as faithfull in the house of God, and as plainly set downe his will for his true worship and Ministry in the tyme of the Gospell, as Moses the servant was and did for the tyme of the Law? Yea and have not these by the word ben made manifest to the consciences of men in these daies, and even to the high Court of Parliament, representing the whole body of the land: as the other were to the Israelites in the tyme of their defection? Finally doeth not this Land stand in as open rebellion against, and forsaking of the true Ministry, worship, and order appointed by Christ to his Church now, as they did then (if not more open and greivous) not onely for the causes aforesaid, but because you have also receaved and still reteine a false Ministry, worship, and confusion of the Man of sinne, that some of perdition, and capitall enemye of the Lord Jesus Christ? And yet moreover least you should be behind them in any thing, and not every way farre exceed them, do also persecute unto bandes, exile, and death, such as beare witnes to the truth of Christ, against your abominations.

By this then is manifest, that you have neither iustified your estate in respect of the Apostate Israelites, nor answered the Obiection here framed by your self against your present constitution. So that it also still remaineth upon you as a testimony against your present estate. We indeed neither did nor needed propound it, as a severall Reason amog those we set downe, because it is of like nature with those which we have already mentioned in the Second and Sixt Reasons here before alleadged. Pag. 82, and 104.

**In this**

H. Jacob his Reply to the 6. Reason.

In this your defence of your 6. Reason you say, That the Proposition of your last Syllogisme, [They that worship God after a false manner, are no true Christians] is proved by the example of the Samaritans, and that I answer nothing against it. Pag. 106.

First I say there you sophisticate againe. And it seemeth you can doe nothing else in argumentation. For your Proposition is equivocall and ambiguous. If you meane they that vvorship God after a false manner, that is wholly or els Fundamentally. Then I cleerely graunt it, and that the Samaritans doe prove the same, seeing they erred Fundamentally. But your Assumption touching vs, is then vtterly false. You bring not a syllable or one letter, to prove either of these two against vs, in all your writing, neyther can you, but bare begging of the controversie which is infinite ofte. If you meane in your Proposition, They that serve God after a false maner, that is, in part, not wholly nor Fundamentally, As namely in the Hierarchy and externall ceremonies as Crammer &c. Then I say and avouch confidently in the presence of God, that such may be true Christians, though vnperfect in many things. Yea infinite, such have ben, are, and may be hereafter, true Christians. The contrarie whereof, is no lesse then horrible blasphemy against God and his Saints, wherefore your Proposition is shewed to be againe sophisticall, as also those were in your Third Exception, & First and Second Reasons.

Secondly where you say, the Samaritans prove it, & I say nothing against it. Marke you. First I said, the Samaritans might knowe by hear say, and yet not faithfully beleeeve [in] the Messias. You cannot be ignorant, that there is a great difference between an obscure rumor, which some of them might receiue from their neighbour Iewes, and yet not haue it constantly beleeeued, and held publicuely among them, as their comon faith. If thus the Samaritans beleeeued the comming of Messiah, they are in no cōparison with vs, we holde our most holy faith and doctrine by the worde professedly, as the publique ordinance of our Churchs sheweth. But further let it be howsoever they held the comming of Messiah, yet I answered, The Samaritans ioyned Heathenish Idols wih the God of Israell which wholly destroyed the trueth in them. And this is the very truth indeed, howsoever you vvill not yeld it. For you say, that they broke not the First commandement, they worshipped not the Idols them selues, nor sacrificed to them, &c. This is proued apparantly false in the Text. 2 Kings. 17. 29, 30, 31. Every nation made their Gods and put them in the houses of the high places which the Samaritans had made, every nation in their Citties wherein they dwelt. For the men of Babel made Succoth-Benoth, and the men of Cush made Nergall and the men of Hamath made Ashima. And the Avims made Nibhaz and Tartak, and the Sepharuims burnt their children in the fyre to Adramalech & Anammelech the Gods of Sepharuim: Therefore they vvorshipped the Idols of the Heathen and sacrificed to them, and accompted them to be Gods as well as the God of Israell. And so broke the First commandement, and therefore they touch not vs in this question, As the like I haue truly and well declared before, against your First Reason. Your proofes, & that the Samaritans brake not the First commandement are nothing. (1) That of Ezra. 4. 1. 2. that they sought the Lord as the Iewes did &c, vvvas their counterfeite hypocrisy and false brag, yea their diuelish

2 King. 17.

† pag. 71.

† pag. 107.



diuelish cōspiracy against the worship of the Ievves God. Do you beleve their vvordes here in this place, that they are true indeed? I graunt as I noted before out of 2 Kings 17. they had a mixed vvorship, some thing of the Ievves God, but very much and (as by the Chapter seemeth) most of the Heathens Gods.

Pag. 107.

A bold asser-  
tion.

2. Secondly, vvhere you say out of Iohn. 4. *That it is manifest, there was no contention betwixt the Iewes and the Samaritans, whether onely the true God was to be worshipped.* There appeareth † no vvord of any such thing.

Our Sauour indeed noteth vers. 21. One difference betvvene them, that vvvas, but about the place of vvorshipping on occasion of the vvomans vvordes: But that there vvvas no difference betvvene them in the observing of the First commandement, he saith not. The contrary you savv before proved in 2. King. 17. 30. 31.

Pag. 105.

in the ge-  
nerall state.

3. Thirdly you vrge my confession, *That the Israelites vnder Ieroboam served not Pa-  
gani Idols, but the true God after their owne devices.* And you would prove it too, by 2 King. 17. 28. 32. 33. *Seeing the Samaritans worshipped after the manner of the nations that dwelt there be-  
fore they came; who were the Tenne tribes that Ieroboam drew away.* I aunsvvere, First it is great shame, that you make this my confession, vvhen I expressely bring it in as your Obiection, vvherevnto I set myne ansvver, that the Idolatry vnder Ieroboam seemeth farre grosser and filthier then the vvorst is vvith vs, vvchich I make manifest by the scripture, not onely 1. King. 12. 28. vvhere Ieroboam erected visibill Idols, and very filthy ones, even calves and brute beasts: vvchich if they vvvere but to vvorship God by, yet vvho vvould compare our Ecclesiastically orders to them, which we professe are but indifferent things, for order and comelinesse onely. Further I alledge 2 Chron. 11. 15. vvhere Ieroboam is said to appoint Priests, for the high places, for Devils, and for the Calves that he had made. So I confesse little to your aduantage. Secondly, if the Samaritans worshipped (as they did indeed) like the Tenne tribes before them, then you are cleane gone. For though Ieroboam at the First had not ioined in the Heathenish Idolatry, Yet Ahab did 1 King. 16. 32. 33. and his Sonne Ahaziah had further Baalzebub the God of Ekron. Yea the Israelites, as they of Ierusalem afterwards, were Idolaters much alike 2 King. 17. 19. But wee read of the Ievves vnder Ahas 2 Chro. 28. 23. and Manasses and Amon 2 King. 21. and 23. 4. 5. 10. 11. 12. 13. That they vsed the very Pagans Idolatrie. Yea it is expresse, 2 King 17. 8. 11. 16. 17. That these Ten Tribes vsed the very same. Therefore the Samaritans doing as the Israelites did, held such grosse Idolatry as could by nomeanes stand with the true serving of God. Finally as before is noted 2 King. 17. 29. 30. 31. doeth expresse this grosse Heathenish Idolatrie of the Samaritans. Surely it appeareth more grosse and worse then the Israelites before them. And therefore you are greatly deceived both here and in the defence of your First Reason before: vvhere you expressely main-  
teine *these Samaritans to holde no Heathenish Idolatrie but onely to cleave to the God of Israel in an outward devised corrupt vvorship.* They acknowledged him I graunt, but him only I deny, as hath ben proved.

Pag. 109.

Pag. 67. 68.

Pag. 68.

Ezek. 43. 8.

Further you affirme in your defence of your First Reason, *That they professed the written law to be the rule, both for their inward belife, and outward manner of vvorship.* Vvhere you vvould prove it For *that the Apostate Israelites did so of vvhom Ezech speaketh.* First this

## REASON 6.

113

this followeth not, because the Heathnish Samaritans were further from sincerity, then the naturall Israelites commonly. Secondly, Israell it selfe in this vvretched Apostasie, helde not the vvritten lavv for their rule, seeing professedly they left this rule, and did constantlie vvorship Calves, and sacrificed at Dan and Bethel. Thirdly, Ezechiell shevveth, euen there, cap. 43. 7. 8. they kept not this rule, but departed therefrom, and that as appeareth professedly, and constantly. Which most of all is scene in Ahab, Ahaziah, Ahas, Manasses, and Amon, as is before noted. Wherefore in these your sayings Maister Iohnson, you are intollerably too blame and foully deceaued. As for example, They professed that vvwhich they did in 2 Kinges. 17. 29. 30. 31. vvas that after the rule of the vvritten Lavv?

Pag. 71. 110

Next you oppugne me, for that I alleadged our Assemblies throughout England, haue not their consciences conuicted in the Hierarchie and ceremonies, you say "If this were so, is it any iust defence of your Ministry, worship, estate &c. I Pag. 107. tell you it is a iust defence for our Ministerie, vvorship, and estate to be as touching the substance and foundation of Christianitie, sound and acceptable to God. Refute it if you can. I know it is no iust defence of our vvhole Ministry, estate, and manner of vvorship, vvwhich I neuer intended, much lesse professed to iustifie.

Where you vvould snatch at an aduantage about Aarons line, my meaning vvas, that they of Aaron were only for Priests, and their brethren of Leui, only for Leuites.

But you passe this, and you set your self in earnest, to prove vs all conuicted in conscience about our Hyerarchy and ceremonies. So that here you auouch openly, that third generall point which I obserued in my very beginning aboue, for the which you haue this Reason. Have not wee the scriptures as much as the Apostate Israelites had? Or did not Christ as fully and plainly sett downe our Ministry and worship in the Gospell, as Moses in the Law? I aunswer, this is true, as touching the word it self. In the Gospell we are taught as plainly and as fully for the word it self, as the Jewes were in Moses: But it is not yet so plaine for our vnderstanding and vse. Why? Because wee haue had a discontinuance of the simple offices of Pastours, Teachers and Elders for the space of a Thousand Three hundreth, or a Thousand Four hundreth Yeares, and a continuance of the Prelacie all this while hetherro. Also, for that many auncient, and late learned, and Godly Christians, haue beleeued it, at least conuenient, if not necessary in the Church. And they haue expounded the Scriptures so that they carry no small ambiguity in this matter, in infinite Thousands iudgement. Thus it hath pleased God in his prouidence, to suffer this mistaking amongst Christians, thus longe, & thus vniuersally. Whereby it cometh to passe, that infinite Thousand consciences are not easely conuicted, though they bee mistaken in this case. With the Jewes it vvas not so in this matter that vve talke of. As Moses and the Prophets vv ere most plain, that Ierusalem must be the onlie place of solemne worship, Arons line the onely Priests, no Calues, nor any visible kinde of Image or meanes to worship God in: So also they constantly and perpetually practized that course, euen from Moses till the Apostacie of Ieroboam.

The Pastors of the Churches since, have had many corruptions mixed in their callings, they have not been pure & simple ever since, or at all vve cannot prove it otherwise, by any records now extant.



Ieroboam. When any squared from this course, these vvere not onely rebuked expresse by Gods voyce in his Prophets, from time to time: but also the obstinate, vvere most fearfully smitten vvith Gods miraculous hand from heauen. So that for any to offend in these pointes as Ieroboam did, it could not possible bee but in presumptuous rebellion, vvith a high hand against God, and vvith a conuicted & seared conscience. Which I say cannot vvith any shevv of sence, be said of many Thousand Christians in this ease touching the Prælacie, &c.

pag. 108.

Further you vrge these Reasons, *That this cause hath bene made manifest to the consciences of men, yea to the Parliament of late times.* You say vvell to the consciences of men: but not to the consciences of all men, or the most men throughout the land. Yea or the most of them that know and feare God, according to the religion novv mainteyned, This is the very question. If you meane so, that all mens cōsciences are cōuicted in this matter, all men sureiy vvill either pittie your simplicitie, or laugh at your folly. I pray you Maister Iohnson, consider your selfe, you vvere a true Christian, longe before you fell into this separation. Yea moreouer you vvere learned, yea you knew and acknowvledged these very corruptions a great while, and yet condemned vs not, Nay you condemned the separation earnestly. I pray you is it not possible that numbers, who see not so farre as you did then, should still cōdemne your separation, & yet be true Christiāns, as you acknowledg that your self then vvvas? *meipso teste.*

\* pag. ibid.

That which you adde \* of persecuting vnto bandes exile and death, to proue our vtter abolishing from Christ generally: It is a toy. First if you were meerey innocent, yet this could not make vs worse then the Iewes in Chrstes time: who for all that they persecuted, yet were they not wholly false from God. Secondly you suffer indeed more then you need, if that you would but acknowledge the grace of God with vs so farre as it is. It is therefore not Chrstes Crosse in that regard, but your owne that you beare.

H. 1a.  
† M. Iohnson  
his contrari-  
ety proved  
b. vvene his  
2. Reason &  
his 6. reason.

-Fr. 10.  
Not proved,  
but pretend-  
ed. See my  
Answer here  
following.

\* Mar. 15. 9.

Finally let it bee noted, if<sup>†</sup> here in this your 6. Reason you bee not directly contraty to your self, as I hue obserued in your 2. Reason: Pag. 85. For you say here, Pag. 104. *That not the Samaritans, but the Iewes, were then by Christ commended the true worshippers of God, & heires of saluation, Ioh. 4. 22.* But in your Second Reason, Pag. 82. you say: *They that teach for doctrine mens precepts, as<sup>†</sup> there Christ saith the Iewes then did, those in particular are no true Christians, nor their assemblies true Churches.* Therefore you inferre, (or else you pretend it) that those particuler Iewes were not then true vvorshippers, nor their Assemblies true Churches: vvich is a flat contradiction, Or else what is. But if you meane not this of the Iewes, then you abuse the scripture and vs, turning it cleane from them, vvhom in your Reason you speake of, and vvhom Christ therein expressly meaneth.

Fr. Iohnson his Answer to M. Jacobs

Reply to the 6. Reason.

Many such things (Mr Iacob) I have often heard: ~~Net~~ God forbid,  
that I should iustify you or your estate. He that iustifyeth the vvicked,  
and

Who that condemneth the just, even they both are abomination to the Lord. Therefore dare I not either justify your Churches wicked estate and per-  
 sonation, or condemn the righteous servants of God which witness the  
 truth against you. But you Mr Jacob have done both, in this Reply of  
 yours: the abomination whereof will further appeare in the discussing  
 of the particulars hereafter.

Prov. 17. 15.

Words in deed you have enough, as thinking belike that at least you  
 have some show on your side: but they are all to no purpose, save against  
 your selves. I will now examine them from point to point.

First for the Reason it self, the Proposition of the first Syllogisme  
 being so cleare as you can with no colour deny it, you come therefore to  
 the latter. Where you pretend first to set it downe, and then to answer it.  
 Yet in deed you do neither. Thus first you set it downe; They that wor-  
 ship God after a false manner, are no true Christians. But put on your  
 spectacles, or (if you please) your eye of glasse, and trye againe if you can  
 read any better. He that hath but the halfe eye you speake of sometymes,  
 may see I propounded it thus, The people and Assemblies whose ecclesia-  
 sticall constitution is such as they worship God after a false maner, never ap-  
 pointed by himself nor approved in his word: their constitution is such as vn-  
 to them in that estate the covenants, holy things, and service of God do not  
 appertaine. This you see is the latter Proposition; Why then did you  
 not thus propound it? Why do you still transforme my words and Ar-  
 guments into others of your owne? Is it because you can find no aun-  
 swer to them, as I have propounded them? Or because men should see  
 indeed that to be in your self, which you do vainly object unto me, viz,  
 That you do sophisticate, and can do nothing els in argumentation?

Pag. 106.

Touching your answer to the Proposition, If you had kept my words,  
 what needed (I pray you) this vaine distinction of yours? Speciallie  
 where there is no ambiguitie at all? Was there ever any professing to  
 worship the true God in Christ that did worship him after a false maner  
 totally, that is, in all the particulars of their worship? Look to the  
 Ethiopian Churches, to the Papists, to any other false worshippers of  
 God professing Christ: and see if their case be such. Do they not hold  
 and preach much truth? Do they not baptize in the name of the Father,  
 the Sonne, and the holy Ghost? &c. If you say, where the constitution of a  
 Church establisheth a false worship of God never prescribed by himself,  
 there though they seem to have some good things, yet by reason of such con-  
 stitution and practise their whole worship is false before God totally:  
 then say I also your case is such, and therefore so of vs to be esteemed.  
 Thus if there be any thing in your pretended distinction, it is against  
 your self.

But you have another clause in it, of worshipping God after a false  
 maner fundamentally. This you say you do not in the Hierarchie and ex-  
 ternal ceremonies: and therefore you avouch confidently that such may be  
 true Christians, and that the contrarie hereof is no lesse then blasphemy &c.

first



Of this see  
Before, Pag.  
7. 8.

Col. 2. 5.  
1 Tim. 4. 1. 2. 3.  
Rev. 14. 9-12.  
2 Thes. 2. 3-12

\* Pa. 44. &c

\* The answer  
to Mr Jacobs  
2. Reply to  
the 7. Reaso.

1. First Mr Jacob this is but your bare affirmation; without any warrant produced from the Scripture. 2. Secondly you say, such may be true Christians: whereas for the point in hand you should have said, all such as touching the Church-constitution wherein they stand are true Christians. If you thus affirme, prove it by the word of God. If you can not, it will appeare to be blasphemy rather in your self so to affirme, then in others to deny it. Remember, it is one thing for men to say, such may be accounted true Christians (being considered apart from the Church constitution wherein they stand); and another to say, such as touching their Church-constitution are to be accounted true Christians. 3. Thirdly let the Reader mynd, how under the reime of externall ceremonies, you would still hide the impiety of your false worship, and most filthy heap of your Antichristian abominations. 4. Fourthly, set you downe by the word of God what is fundamentall: and see if I prove not the Antichristian errors among you to be such. They subvert Christs office; they are doctrines of Diuels; marks of the Beast; lyes and vnrighteousnes of Antichrist; the mystery of iniquity; the apostasy of the sonne of perdition &c. Consider now with your self, what will follow hereupon. 5. Fifthly although your errors were not fundamentall, yet for the Proposition it skilleth not, so as your constitution be such as is there spoken of. Either therefore must you prove your constitution to be otherwise, or els both the Proposition and the Assumption stand firme against you: as I have proved for both. 6. For Mr Cranmer &c. (whose errors you oppose more unto us then any word of God) I have answered already, and shewed how their case and yours is not alike. Pag 40. 41. Besides that I doubt not but some erring in fundamentall points (as diuers of the Martyrs have done) may yet be partakers of salvation. Of which point see more in the second Exception before, and the next Reason hereafter following. 7. Lastly, concerning your confident auouch in the presence of God, know you not that the Priests and Monks for their callings, and all false worshippers for their service of God, will auouch as much and as confidently as you do here? Yea and alledge that it is no lesse then horrible blasphemy against God and his Saints, to say the contrarie? Is this therefore of any waight for their defence? No more then for yours. To turne your owne words then upon your self, you bring not a syllable or one letter in all your writing, neither can you, for warrant of your estate, neither against that I have said to the contrary, but bare begging of the controversie which is infinite often, and meer sophisticall dealing euerie where rife throughout your Replies. Of the third Exception and first and second Reasons enough is said before in the handling of them. All the Sophistry you have, will not prove them sophisticall. If you think good, you may trie your skill once againe. Yet remember how you are foiled already, and know that still you shall sende the light of the truth to shine and the power thereof to prevaile against you, as alway it hath and will against all aduersaries whatsoever.

For the Samaritans (whose example probeth the Proposition) I noted first, that most excellent truths may be acknowledged, and yet they which so professe not be in their estate true Christians or true Churches, to whom appertain the covenants &c. This you passe by, as if you saw it not. Belike that your Reader might the lesse mind it. Next I required proof for that you said, The Samaritans beleued not in the Messias. Now in stead of proof you bring vs, it might be, if it were so, let it be howsoever &c. But Is and Ands cannot be receiued for proof. Speciallie when such evidence is shewed for their faith in the Messias, as may be seen in Ioh. 4. 25. 26. 29. 30. 39.

Where you say, you hold your faith and doctrine by the word professedly, as the publik ordinance of your Church sheweth; I neither heare you prove it, nor see the ordinance of your Church shew it. The contrarie I have declared before, and occasion there will be to speake of it againe. In the meane tyme tell me, whether you hold by the word professedly your faith and doctrine touching the Hierarchie, the forbidding of meats and mariage, and the other particulars mentioned before, Pag. 63. &c.

Tell me also whether your Churches faith and doctrine, for Christs descension into Hell, be held by the word professedly among you, viz, That Christs soule went downe into Hell, whiles his body lay in the grave. I know (Mr Iacob) for your part you will not sticke to say, your Churches doctrine is not thus. For so I remember you have answered D. Wilson now Brelate of Winchester: in a treatise which you wrote against him concerning this point. But how do you shew it in that book of yours? Thus forsooth. The Articles of the Synod holden in R. Edwards tyme have thus, As Christ dyed for vs and was buried, so also it is to be beleued that he went downe into Hell. For his body lay in the grave vntill the Resurrection, but his spirit gone out from it was with the Spirits which were detained in prison or in Hell; and preached vnto them, as the place of Peter testifieth. But your Synod holden since in the yeare 1562. you say correcteth it, and hath thus onely, As Christ dyed for vs and was buried, so we are to beleue also that he descended into Hell: Which you translate thus, that he went vnto the Dead. The rest following in the Article of the former Synod, your latter both not mention. Hereupon you gather thus, It repeateth and ratifieth part of the foresaid Article in expresse words: but part of it, euen \* all and every whit that conteineth this doctrine expressly of Christs going down to the Hell of the damned, it cutteth of, it putteth out, it casteth away. Therefore you conclude, that the publik sentence of your Churches, yea the Law of the Land confirming the same, is against this opinion of Christs descending into Hell.

But in earnest (Mr Iacob) do you think this reason is good? Then for your learning marke this which followeth, as good as yours and all our. The Letany & in R. Edwards tyme ran thus, From the tyranny of the Bishop of Rome and all his detestable enormities, good Lord deliver vs. But your Letany since in this Quene tyme correcteth it, not mentioning this

H. I. his treatise of Christs sufferings & descending into Hell. Pag. 172. 173

\* Not all.

See the Books of Common Prayer & Ordering of Priests &c. printed in K. Edw. tyme.



this clause at all. It repeateth and ratifieth part of that Letany inexpressible words; but part of it, even all and every whit of the clause aforesaid concerning the Bishop of Rome and his enormities to be prayed against, it cutteth off, it putteth out, it casteth away. Look in all your books of Common prayer now published, and you shall find it as I say. Therefore by your Logick it will follow, that the public sentence of your Churches, yea the Law of the Land confirming the same, is against this, that any should pray to be delivered from the Bishop of Rome and all his detestable enormities. If you will have your reason go for currant, then let this also go with it hand in hand.

Now because you would here persuade us, that the public ordinance of your Church sheweth you hold your faith and doctrine by the word professedly, I will further prove unto you that it is the faith (or in deed an heresy) of your Church, that Christs soule went downe into Hell, while his body was in the grave. First the third Article of your faith agreed upon in the yeare 1562. hath this title, Of the going downe of Christ into Hell. Then the words of the Article follow thus, As Christ dyed for vs and was buried, so also it is to be beleaved that he went downe into Hell. Your translating and chaunging of the words of the Article otherwise then they do themselves (as I noted before) sheweth not their meaning, but your perverting thereof. I omit, that in your answer to D. Bilson you set not the words of the Article of It. Edwards time in English at all. Belike you saw, it would sooner have discovered your fraude. Secondly M. Nowell in his Catechisme saith as much as your Article doth. And this Catechisme is authorised in an whole Synod, and comanded to be taught throughout the Land. Thirdly (to put the matter out of all doubt) the singing Psalmes printed with priviledge and authorised to be sung in all your Churches have it expressly thus,

And so he. dyed in the flesh, but quickned in the spirit:

His body then was buried, as is our vse and right.

His spirit did after this descend, into the lower parts:

To them that long in darknes were, the true light of their harts.

Note also that the title of this Psalme is; The 12. Articles of Christian faith. Is not this then your Churches expresse faith and doctrine? Yea, is not that also expressed here, which in the Article in It. Edwards time was mentioned? How badly then and sophistically do you plead about your Churches faith and ordinance herein? Touching which (I meane, the ordinance of your Church) you may see D. Bilson hath the better of you: though otherwise, by the word of God, it is plaine he hath the worse, and standeth in a detestable error, both against all proportion of faith, and against the expresse evidence of these Scriptures, Luk. 23. 46. with Psal. 31. 5. Ioh. 19. 30. Luk. 23. 43. with 2 Cor. 12. 2. 4. & Rev. 2. 7. & 3. 21. Heb. 12. 23. Col. 2. 14. Eph. 4. 8. 9. 10. 1 Pet. 3. 18. 19. 20. 2 Cor. 13. 4. Psal. 16. 8. 9. 10. 11. with Gen. 5. 24. & 37. 35. 2 King. 2. 1. 11. Eccles. 12. 7. Act. 7. 59. Luk. 16. 26.

But tell me now Mr Jacob, what power of Christ your Church hath,

and

\*Book of Ar  
tic. published  
1562.

\*On the Ar  
tic. of the Cre  
ed, He descen  
ded into Hel.

\*Syn. Lond.  
Anno. 1571.

\*In the Psal.  
beginning  
thus, All my  
belief and co  
fidence &c.

and in whose hands it is to excommunicate D. Bilson for teaching and maintaining this or any other false doctrine among you? Your self are a member of that Church together with him: You have written against him, and by the word of God convinced him. Nevertheless persisteth, and leaveneth others as much as he can. Now if you be the Church of Christ (as you would beare vs in hand) why do you not proceed with him by the rule and power of Christ? Or if your Church have not that power of Christ (as all may see), why do you not confesse it to be none of Christs? Even by this then (if you note it well) you may perceive what your Churches faith and ordinance is. Not to speak here, of other most erroneous doctrines and filthy abominations maintained among you.

In the third place, I proved the Samaritans sinne to be against the second commaundement, inasmuch as worshipping the true God, they did it in and by the Images they framed. Now your answer is, that they worshipped the Idols of the Heathen, and sacrificed to them, and accounted them to be Gods as well as the God of Israel, and so brake the first commaundement. And to prove this assertion of yours true, and myne false, you alledge 2 King. 17. 29. 30. 31. Where it is said, Every nation made their Gods &c. But are you no better divine, then so Mr Jacob? Are you a teacher in this light of the Gospell, and understand not yet this phrase of Scripture? Know you not that the Lord "accounteth them to be made and worshipped as Gods, whose ordinances, Images, Altars, places, Ministeries, rites, ceremonies &c. are kept and observed: though it be for his worship and service? Or mynd you not that these and the like speeches in the Scripture are sacramentall? (" Deut. 12. 30. 31. Iudg. 17. chap. 2 King. 16. 10 -- 16. with 2 Chron. 28. 23. 2 King. 17. 7. 8. &c. Hos. 2. 16. Ezech. 14. 3. 4. 5. &c. & 20. 39. 40. Exo. 32. 4. 5.)

When the Jewes and Jeroboam said of their golden calves, These be thy Gods O Israell, which brought thee out of the Land of Egypt: Do you think they meant those golden Idols now made by them selves, were indeed the God of Israell that brought them out of Egypt? Or do you not thus understand it, that they made and used those only for signes and representations of that God? That this was their purpose, appeareth both by the occasion of making them, and by their use of them being made, whereas still they intended their feasts and worship before them and by them, to be to Iehovah the true God. (\* Exod. 32. 1. 1 King. 12. 26. 27. 28. \* Exod. 32. 5. 1 King. 12. 28. 32. 33. with Amos. 4. 4. 5. & 5. 22. 23. & 8. 14. Micah. 6. 6. 7.)

The same may be seen in Michahs example of mount Ephraim, and in his mother, Iudg. 17. In her, that when she made a graven Image, even then she prayed to Iehovah the true God, and dedicated to him the silver whereof she made that Image. Iudg. 17. 2. 3. 4. In Michah himself, that he made an Ephod and Teraphim, and had an house of Gods, and took first one of his owne sonnes, then a Levite for his Priest:

Per



**Judg. 17. 13.** Yet by all these intended the worship onelie of the true God. As appeareth both by his owne speech, when he said, Now I know that the Lord (Jehovah, not Idols) will be good vnto me, seeing I haue a Levite to my Priest: and by the historie following, **Judg. 18. 5. 6.**

Pea of the Samaritans themselves (of whom the question is) when they had made their Gods and put them in the houses of the hy places, the Scripture here cited by your self saith, Thus they feared [Ichovah] the Lord, and appointed out Priests &c. **2 King. 17. 32.**

The words then (when it is said, they made Gods &c.) are not literallic to be taken, but sacramentallie, attributing that in phrase of speech to the signe, which in deed is peculiar to the thing signified. And this maner of speaking is vsuall throughout the Scripture, both touching the true and false worship of God.

**2 King. 17. 29. 30. 31.** The Altar which Jacob set vp at Shechem he called, the mighty God of Israell. **Genes. 33. 20.** Gedeon called the Altar he made, the Lord of peace. **Judg. 6. 24.** The Arke is called, the Lords strength and beauty **Psal. 78. 61.** The bread in the Lords supper is called, the body of Christ. **Mar. 26. 26.** And manie the like speeches in the Scripture are euerie where to be found. Now as these in the true, so the other before in false worship of God, are sacramentall speeches. When it is said then, that every nation made their Gods &c. the meaning is, they made Idols or Images for the representation of God, by them to be put in mind of him and so to worship him.

**2 King. 17. 29. 33. 41.** Mind further, that the Scripture relating the sinne of the Samaritans useth the verie same words and like phrase of speech as is in the second commaundement: It saith, they made them Gods, that is, Images (as it is expounded, **vers. 41.**) and served them. Which are the words also of that commaundement. **Exod. 20. 4. 5.** And note that whereas the first commaundement is directlie of Gods inward worship, viz, to love, trust, feare him &c. The Second is of outward, as the verie termes of making, of Images, of bowing to them &c. which are things outward, do specifie. This being noted, it giveth light for the true understanding of both these commaundements (which will otherwise be so founded, as I have shewed els where) and probeth the sinne of the Samaritans directlie to have ben the breach of the Second, not of the First.

**Ezra. 4. 1. 2.** Now let vs come to the proofs alleadged in the former answer, and so your Replie here made against them. 1. By that of Ezra it is evident, they sacrificed to the Lord God of Israell. The words of the Text are so plaine, as cannot be withstood. Neither is it anie thing to the question in hand, that in hypocrisy they conspired against the building of the Temple, and so against the true worship of God. When your self or anie other among you do by counterfet hypocrisy and false brags set your selves against the sinceritie and obseruation of Christs ordinance (and so against the true worship of God) will it follow, that therefore your false worship is to some other then the true God; and not against the Second, but the First commaundement?

That

That the contention between the Jewes and Samaritans was not, whether the true God onely was to be worshipped, but in what place & maner, is so cleare by Iob 4. as it must needs be a bold assertion of yours to denie it. Doth not the woman of Samaria acknowledge Christ to be: a Prophet of the true God whom she worshipped? Is not the question and speech between them of this onelie, <sup>†</sup> Where and How God must be worshipped? <sup>† Iob. 4. 19</sup>  
Now if the controversie had ben of the Person ( whether the true God onelie or Idols also were to be worshipped ) to what purpose had it ben to contend about the Place, when as yet there had not ben agreement about the Person? Why did not she, taking him to be a Prophet, inquire aswell Whom as Where we are to worship? Nay why did she not aske this first and speciallie? To what end was it for her to alledge the example of Iacob and the Fathers, for the place, if they had not worshipped the same God that Iacob and the Fathers did? Or was it ever heard, that any people but such as worshipped the true God onely, did know and look for the Messiah to come, spoken of by the Prophets, as the Samaritans did? Ioh. 4. 25. 28. 29. 30. 38. 39. 40. 41. 42. Likewise in Christs speech and instruction of that Samaritane woman, how plaine is it that the controversie was as before I have noted? What commaundement (I pray you) doth the place and maner of Gods worship properlie concerne? Is it not the Second? Or would Christ (think you) instruct her so carefullie about the Second, and omit the controversies of the First (being the most waightie) if therein they had differed? The case is so cleare, as if you have your eyes in your head, you can not but see it. Therefore will I spend no more tyme to confute you in it. Your misunderstanding and misallegging of 2 King. 17. I have also discovered here a little before.

3. Your owne confession I bid and will still alledge, untill you do as plainelie reboke it, as you did at first affirme it. I denie not but you brought the whole Reason in as our Obiection. Yet that point of the Israelites worship vnder Ieroboam and other clauses of the Obiection, any man see you set them downe, as being true also in your owne judgement. Otherwise how said you, that it is fitter then all our Reasons? Or how did you acknowledge that their worship resembled the ordinances at Ierusalem? And to what end els did you confirme it by those two Scriptures, 1 King. 12. 32. Amos. 4. 4. A shame then it is and great shame for you Mr Iacob, at first to confesse the truth, and now when you see what followes vpon it against you, to draw back againe. But to cleare the point from all your double dealing, I aske, Is it not true, that the Israelites vnder Ieroboam at Dan and Bethel served not Pagan Idols, but the true God after their owne devices & c. Is it not true also, that the Samaritans coming after them so feared and served the Lord, as those Israelites before had done? If you denie either of these, see here the proof of both from the word of God: Of the first touching the Israelites, in these Scriptures, Hos. 2. 16. Amos. 5. 21. 22. 23 & 8. 14. 1 Kin. 12. 27. & 21. 29. Of the

† Iob. 4. 19

† Ier. 20. 21.

24.

† Ibid. vers.

12. 20.

† Ibid. vers.

21--24.

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the latter towehing the Samaritans in these, 2. King. 17. 28. 32. 33. 41. Ezra. 4. 1. 2. Ioh. 4. 19. 20. 25. 26. 29. 30. Both these then being true, who seeth not that their sinne was directlie against the Second commaundement, as yours also is, by your owne confession? Pag. 70. 71.

But you say Ieroboams seemeth far grosser and filthier then the worst is with you. You say, it seemeth. You say not, it was. But be it that it were so, what would it availe for the question in hand? Both such answer anie whit help the Papists when they alledge it? Your self do here a little after in this Replie insinuate as if the Idolatry of Ieroboam was not at first so ill, as afterward Achabs was and Manasses &c. If it were so, was this anie defence of Ieroboams estate: seeing he notwithstanding stood in transgression of the Second commaundement, though the other might exceed him in grossenes or otherwise?

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1 Kin. 12. 28

Zach. 11. 17

Psal. 115.  
5. 6.

Now for the comparison between yours and Ieroboams, you tell us he erected visible Idols, and very filthy ones, even calves and brute beasts. The same you might alledge of the Israelites with Aaron: Exod. 32. 4. whose sinne notwithstanding was directlie against the Second commaundement, as you confesse yours also is. Besides (Mr Iacob) have not you and your Church too your visible Idols? What els (I pray you) are your Service book, your books of Canons and Homilies; your Book of ordering Priests and Prelates taken out of the Popes pontificall; your Idol-shepherds, even the Prelates and Priests themselves: such as to whom (for any sound knowledge they have in themselves, or good instruction they give or receive of others) may fitly be applied that saying of the Prophet concerning Idols, They have a mouth and speak not, they have eyes and see not, they have eares and heare not &c.

Where in the next place (to lessen your sinne in respect of Ieroboams) you say you professe your Ecclesiasticall orders to be but indifferent things, for order and comelines onely: how absurd againe and shameles is your pretence? Do you in deed professe that your Book of common prayer with the other aforesaid are but indifferent things, for order and comelines onely? If so, then are they not the true worship and service of God, commaunded in his word, to be observed of his Church. For that is not an indifferent thing, but straitlie enjoined to be kept without spot or chaunge untill the appearing of our Lord Jesus. Exod. 20. 4. 5. 6. 1 Tim. 6. 13. 14. Col. 2. 8. 22. 23. Rev. 22. 18. 19. Again, do you professe the confusion of all maner people in the body of your Church, to be an indifferent thing, for order and comelines onely? If so, then you might aswell tell us, you professe darkenes to be light, disorder and confusion to be order and comelines &c. Or do you professe that your Archbishops and other Prelates and Priests, with their offices and callings taken out of the cup of Babilon; your forbidding of meats and mariage (called by the Apostle, doctrines of Divels); your retaining the Apocrypha Books in your publick worship, which have many lyes and great blasphemy in them: Do you (I say) professe that these with the rest of your abominations: before  
rehear.

Pag 63. &amp;c

rehearsed, are but indifferent things, onely for order and comelines? And is this in deed the profession of your generall State, as here you note in the margin? Then sure you are not far behind Ieroboam: if not far worse in some respects. And by this it is evident (to note it by the way) that your generall State is convinced of great impietie: inasmuch as (howsoever it stood for the controversie otherwise, yet) none can be so grosse as to deny, but thus far you are convinced that these are not indifferent things &c. You had need also look well about you, what to answer for speaking in such manner of your generall State.

Now for Ieroboam, what will you say if he also held this, as the chief and maine thing, & that the true God, who is infinite and every where present, be worshipped: but whether at Ierusalem or at Dan; whether in Salomons Temple, or at the Calves which he had now made; whether by the Levites, or by others consecrated to that service &c. that these and the like he accounted and used as indifferent things, as might seem best to serve for the opportunity of their dwelling, for that estate &c. See Iosephus Antiquities, if he do not testify thus much concerning him: affirming further, that by these meanes he deceived the people and drew them from the true worship of God: which in the end was the cause of their utter ruine. Lo here the fruit and issue of such pretences.

Further you alledge 2 Chron. 11. 15. Where Ieroboam is said to appoint Priests for the high places, and for Divels, and for the Calves he had made. So have you also appointed Priests (such as God never ordeined) and that for your high places and Calves, that is, for your Idols Temples and Service, the places and manner of your publick worship to this day. Of which three points, viz, your Priesthood, Idoll-temples, and false worship, I have written in another treatise, to which I refer you.

Where it is said, Ieroboam appointed Priests for Divels, you are to know (if already you do not) that this is spoken mystically, in respect of Gods account, and as it was in deed, not that Ieroboam and the people did so think and esteeme it themselves. And that you may have lesse prejudice of this which I say, heare it of Peter Martyr who writeth thus of it: Ieroboam and his complices said, they worshipped not the Calves, but Iehovah in that figure & visible signe: but the Scripture in the Chronicles witnesseth their imagination to be frustrate, because in deed they did that service not to Iehovah, but to Divels. P.M.Lo.com.p. 1130. Epist. ad Eccles. peregrin. Lond. I will also help you to understand this point by a like example, to which I suppose you will yeeld. The Papists in Gods account are worshippers of Divels, Rev. 9. 20. Yet in their owne judgement they do not so, but pretend to worship God himself. Even so it was with Ieroboam.

Further for the more clearing of this matter, see what it is in deed thus to worship Divels: And heare it of Mr Iunius, whose judgement (I know) in this case you will judge lesse partiall. He in his notes upon Lev. 17. 7. saith thus, Men sacrifice to Divels, if they sacrifice eyther in other place or after other rite and manner then the Lord hath prescribed: See

R

Deut,

Pag. no.

Ioseph. Ant.  
tq. Iud. lib.  
8. cap. 3.

A treatise of  
the Ministry  
of the Church  
of England.



Deut. 32. 17. & 1 Cor. 10. 25. And this he sheweth was the state of the Jewes, both in Egypt, and in the wilderness: first by Exod. 32. chapter; then by this verse, where the word (hereafter, or, no more) is used; and lastly by Stephens testimony, Act. 7. 42. Jeroboam then worshipped Divels (not in his owne purpose and judgement, but in Gods account) because his worship of God was in other place and after other manner then the Lord had appointed.

Now seeing you grant this here to be true of Jeroboam; how will you denie it either for the Papists (from whom you have borrowed your worship) or for your selves, the children of their fornications? And that you may see, it is a thing needfull to be minded in your Church-constitution, note for your selves, that the erroneous doctrines of Antichrist are by the Lord accounted and in the Scripture called doctrines of Divels; 1 Tim. 4. 1. 3. the worship of Antichrist, the worship of Divels; & the Ministers of Antichrist, the spirits of Divels; & the confusion of all prophane people and abomination in the body of Antichrists Church and religion, the habitation of Divels &c. Rev. 9. 20. & Rev. 16. 13, 14. Either therefore you must approve your Church-constitution to be such, as it retaineth not the erroneous doctrines, worship, Ministry, and confusion of people brought in by Antichrist; but the truth & way of Christ prescribed to his Church: or els you see by evidence of Scripture, how like your case is to Jeroboams also in this respect. Not that you do so esteem it (any more then he did) but that God doth so account of you and of all such Churches whose constitution is to worship him otherwise then himself hath ordeined: howsoever your devices may resemble his ordinances, as you confesse Jeroboams also did. (1 King. 12. 32. 33. Amos. 4. 4. 5. 18. 5. 21. 22, 23.) So you confesse enough against your self.

Next you alledge the examples of Ahab; Ahaziah; the Jewes vnder Ahaz, Manasses, and Amon, to whom the Israelites were like in Idolatry: also the Ten tribes: and finally the Samaritans themselves. These examples and the Scriptures cited about them, speak of Baall and like Idols, and their Altars, houses, Priests, &c. Now I have proved before that in Pag. 117. and by these Idols and their appurtenances, they intended the worship of the Lord God himself. And yet further by these testimonies of Scripture it is most plaine, viz. Hos. 2. 16. Micah. 6. 6. 7. 1 King. 21. 28. 29. and 22. 12. 24. Exod. 32. 1. 4. 5. Iudg. 17. 2. 3. 5. 13. and 18. 5. 6. 17. 18. 19. 20. Amos. 5. 21. 22. 23. Yea in the Scriptures which here you self alledge, they are said to worship after the fashion of the Pag. 110. Heathen (though it was to the true God) because they sacrificed in their hy places: or on the Altars and before the Idols, either of the Heathen or their owne, set up for the representation and service of God. Finally none of these Scriptures do shew, that the Samaritans did so worship the Idols of the Heathen, as accounting them to be in deed Gods aswell as the God of Israell. Which is your assertion. So it is your self Mr Iacob, that are cleane gone,

your

Many presenting of ungodly words I omit. But now what will you say  
 of the very Pagans Idolatry be not so cleare as you take it, for the  
 worshipping of the Idols themselves, and esteeming them to be so ma-  
 ny severall Gods. Augustine saith the Pagan Doctors defend their  
 many Gods to be but one and the same Iupiter, that is, one God: of whom  
 the Poet saith, He is throughout all the earth, the sea, and the heaven.  
 Again, he testifies that they themselves did thus answer him: What,  
 should we beleve that our forefathers were so exceding foolish, as to think  
 Bacchus, Ceres, Pan, and the like, were Gods? Nay they beleved, onely  
 one God, whose name because they knew not, therefore did they honour his  
 gifts & functions vnder divers names &c. Plato a Pagan himself, in one of his  
 Epistles saith thus, Hereby you shall know whether I write in good earnest,  
 or not. If in earnest, I begin my letters with the onely one God: If other-  
 wise with many. Phe Phocylides an heathen Poet could say, Εἰς ὁμοῦς  
 ὁ θεὸς πάντων, ὁ καὶ ἡμεῖς ποιοῦμεν. There is but onely one God, wise  
 powerfull and very happy. And Epictetus a Stoick, thus, It is before  
 all things to be learned, that there is but one God: that he ruleth all things:  
 that he provideth for all: that whatsoever we do, speak, or think, nothing  
 can be hid from him: that we should worship him as our Creator and Father,  
 and the onely authour of our felicity: And that if vve call vpon God aright,  
 vvee shalbe advertised of the best things by his Angels at his commaundement.  
 Calvin also saith, the prophane men thought not to dravv the onely God frō  
 his heavenly throne, vwhen they feyned to themselves many Gods: but refer-  
 ring a supreme Godhead over all, they vwould have Patrones, vvhom to vse  
 for obeyning grace and favour of the most high God. And by Plato him-  
 self it appeareth they took the Angels for such, whom he calleth δαίμονας,  
 Spirits; and therefore thought they were to be honoured, χαρίν τῶν εὐπαίων  
 δαίμονων, as being the meanes of "prosperous intercession or proceeding.  
 Whom therefore they used as helps for better accessse vnto God, as now  
 do the Papists their many intercessors, who yet hold there is but one  
 God. Thus they thought of God, and of his gifts, works, Angels, &c.  
 Then for the Pagans vse of their Idols or Images, Calvin (writing  
 against such men as in excuse of their Idolatry pretend, they account not  
 the Images to be Gods) sheweth that neither did the Ievves think their  
 Calve to be God, nor the Heathen their Images: but that as the Papists now,  
 so the Heathen and Ievves then, vvere persvaded they vvorshipped God in  
 and by those Images. Thus writeth Calvin. Then which what can be  
 more full and pregnant against you? And Plutarch rectorbeth that Anna  
 Permodia (a Pagan) forbade the Romanes to think that Gods Image had  
 either the likeness of Man or the forme of any creature. Neither vvas there  
 before vvith them (saith he) any Image or representation of God eyther  
 painted or fayned: but in the first hundred and seventy yeares they built in  
 deed Temples and erected holy Chappels, but consecrated no Image at all:  
 Even as if it vvere detestable to resemble better things to vvorse, and because  
 God can not othervvise be perceived but in the mynd and vnderstanding. And

• August. de  
 Civit. Dei. lib.  
 4. cap. 11.

Virgil. 4. Geo

• Aug. Ibid.  
 cap. 24.

Plato Epist.  
 13. ad Dion.

Phocylides.

Epictetus, apud  
 Arrian.

Calv. in Hof.  
 2. 17.

Plato in E-  
 pinom. et in  
 Cratyllo.  
 or, prayse-  
 worthy.

Calv. Inst. lib.  
 1. ca. 11. se. 9. 10

Plutar. in vi-  
 ta Numa.



*Plutar. de I.  
fid. et Olyrid.*

pet further, *Plutarch* also in an other place hath to this effect, that the Sunne, the Moone, the Heaven &c. are not to be vvorshipped; that they in deed are but looking glasses vvherein may be seen the vworkmanship of God that adorneth the vvhole vworld: And that the vworld is no other thing but his Temple. Yea moreover (touching both these points now treated of) that the severall nations have not their severall Gods, so as vve should thinke the Grecians have theirs, the Barbarians theirs, the Northerne people theirs; the Southerne theirs: But like as the Sunne, the Moone, the Heaven, the Earth, the Sea, are common to all, yet are called by severall names of severall people; so likewise that one divine Spirit, which framed this whole world & vvhose providence is over it all, yet hath severall honours, and severall names, attributed vnto him, according to the lawes of severall nations &c. Behold then what the Pagans themselves do testify. Albeit I neither doubt nor deny but some among them (speciallie in later tymes) were far more grosse then others: even as now we may see in the Papists a great difference, among themselves, both for their judgement and practise, in their Idolatry. Yet notwithstanding by the testimonies aforesaid you may see, you had need cleare this point even for the Heathen, far otherwise then yet you have done. To which purpose I might yet alledge manie more testimonies out of other Writers, which I will not stand to relate. Quely, to take away all scruple, take this withall, That *Arnobius* writeth the Heathen themselves said, they vvorshipped not the Stones (or stony Idols) but the presence of God exhibited at those Images. Thus you see what the writers of all sorts, Christian and Heathen, testify concerning this matter.

*Arnob. contra  
Gentes. lib. 6.*

*Rom. 1. 21.  
22. 23.*

*11 Cor. 10. 20*

I could now alledge from the Scripture also, that the Apostle *Paul* affirmeth of the Gentils, they knew God, yet glorified him not as God, but turned the glory of the incorruptible God to the similitude of the Image of corruptible man &c. Again where he saith vvhath the Gentils sacrifice, they sacrifice to Divels, and not vnto God; it appeareth they thought themselves that they sacrificed to God, when as indeed (before the Lord) it was to Divels. As already the like hath ben shewed in *Ieroboams* and *Antichrists* worship. Otherwise if the Heathen themselves had professed their service to divels and not vnto God, what needed the Apostle have ben so earnest in affirming it, and in persuading the Church of *Corinth* therein? Why did he not also urge the Heathens owne profession against them? Yea, what pretence any maner way could the beleeving *Corinthians* have had, to be partakers with the Idolaters in their Feasts and Temples, if they had professedly appointed them to Divels, and not vnto God? Further we read that in *Athens* (a chief City of the Heathen) *Paul* found an Altar wherein was written, Vnto the vnknoven God. Whereupon he reasoned thus with them; Whom ye ignorantly vvorship, him shew I vnto you. God that made the vworld and all things therein &c. Now you will not deny but *Paul* preached vnto them the onely true God. And *Paul* himself testifies, he preached the same God whom they did worship before (though ignorantlie): and of whom their owne Poets said

*Act. 17. 23.*

said, We are his generation. Then which what can be more plaine?

Act. 17. 23.  
ex Arato.

Finallie consider, that an Idoll or Image is not the thing it self which is intended, but a representation or likeness thereof. So as even this very terme of calling them Idols or Images, sheweth that they took not any of them to be God, but all of them to be types or resemblances of him. I could here also put you in mynd how Mr Cartwright hath set D. Whitgift at a Non plus in this very point: so as you might well have learned by your Archbishops foile, to have laid your hand upon your mouth.

T. C. Rep.  
1. Pag. 42.  
C. Rep. 2.  
pag. 184. &c

But to leave this, I conclude by that which hath ben said, that whether we mynd the nature of the word Idoll, or the testimony of all kind of writers, or the Scriptures themselves: the matter is far otherwise and nothing so cleare for the very Pagans Idolary as you pretend, viz, that they should worship the Idols themselves, and take them to be so many several Gods. How much les may we admit it to have ben the case of the Israelites, yea or of the Samaritans, as you would perswade us? Your self then Mr Iacob are greatlie deceived both here and in your typlie to the first Reason before. Where I proved that which I said, so as you are not able to take it away. In deed there you referred vs hither, as to the proper place for it: yet here now you bring nothing of waight more then before, either for the point it self, or for the Scriptures which there I alledged. See them, Pag. 68. And Let the Reader note it.

Pag. 71.

Where you say I affirme, that they professed the vvritten Law to be the rule, both for their invvard belief, and outvvard maner of vvorship: Shew in what words I affirme this? In what sentence? In what clause? Set downe my words, and consider your owne dealing. In deed the falshood of that which you said concerning this point, I shewed both by other Scriptures (which you passe over without any Replie unto them at all) and by Ezech. 43. 8. Now against this you except, first That the Samaritans vvere further from syncerity then the Israelites commonly. Unto which I oppose both the Scriptures-testimonie, and your owne confession. The testimony of Scripture, in that which is written 2 King. 17. 33. 34. 40. 41. which sheweth both their estates herein to have ben alike. Your confession, who graunted here a litle before that the Samaritans did in deed vvorship like the Ten tribes of Israell that vvere before them. Thus still you forget your self.

Ezech. 43. 8.

Pag. 110.

Secondly you except, that Israell it self in this apostasy held not the vvritten Law for their rule, seing professedly they left this rule, and did constantly vvorship Calues, and sacrificed at Dan and Bethel. This being grāted, yet you both contradict and condemne your self. Your contradictiō is, that here you say Israel it self held not the vvritten Law for their rule; and yet in the very next sentence before preferred them afore the Samaritans in this respect: Or els you speake nothing to the purpose. Your condemnation of your estate is, that by this reason of yours, neither doth your Church hold the vvritten Law for your rule: seing you have as professie (as they) left this rule, and do as constantly worship according to



to your Service-book taken out of the Popes poems, and by your Priests and Prelates, unlawful as the Calves and Priests of Jeroboam. Not to speak of your Idoll Temples, a breach of the second commandment; as Dan and Bethel were. Besides, although the Israelites in their apostasy left the written Law of God (as you also have done in yours) yet did they not in word professe so to do (anie more then you) but contrarily: As I proved before out of Josephus; Peter Martyr, and the Scripture it self.

Thurship you except, that Ezechiel sheweth even here, cap. 43. 7. 8. they kept not this rule, but departed therefrom, and that as appeareth professedly and constantly &c. But marke how both here and before you change the question: which is not whether they kept this rule, but whether they professed to keep it, so as they did. I shewed that the joining of Gods Thresholds and their ovvne togeather, did argue their profession in word; but breach in deed. Their profession in word, whiles they pretended to retaine Gods thresholds: their breach in deed, whiles they added their ovvne withall. To make the case more plaine, see it in your owne estate. Do not you professe in word the written Law to be your rule? Yet do you not also break it in deed, whiles you joine your thresholds with Gods, that is, your inventions with his ordinances? To the examples of Ahab, Ahaziah &c. is answered before. Apply therefore to your self Mr Iacob the intolerable blame and foule error whereof you speak. As for example, you professe the forbidding of meats and mariage at certaine tymes: the worship prescribed in your Service-book and other the like, by read prayer; devised Homilies: Saints dayes: Communion to one alone: women to baptize: Ministry of Priests, and Prelates: Apocrypha; and the rest before mentioned, Pag. 63. &c. Are these after the rule of the written Law?

Pag. 122.

Next followed the Assumption to be answered: which was this, Pag. 106. Such is the ecclesiasticall constitution of the people and Assemblies of England as they worship God after a false maner, never appointed by him self nor allowed in his vvord. This was proved by your confusion of People, counterfet Ministry, Service &c. Now neptier this Assumption nor proof thereof, did or do you denie. So here againe you peeled the cause. And whereas you were told of hiding the foule heap of your Abominations under the terme of Ceremonies, you neither denie it nor amend it, but do still vse the same fraude. Mind it and amend it hereafter.

Now where you say, it is a iust defence of your Ministry, vvorship, & estate to be as toyvching the substance and foundation of Christianity sound and acceptable to God, if your Assemblies throughout the Land have not their consciences convicted therein: You may blush for shame to speak so senselesse. If you meane, that your Ministry, worship, and estate is not in truth of the substance and foundation of Christianitie, then by your owne words you stand in a straunge and fearfull estate: besides that you speak not to the point in hand, and so there is in your speech no sense at all. Or if you meane, that howsoever your Ministry, worship, and estate

whether approved of God or not, whether Antichristian or  
howsoever els, yet your Church-constitution is for substance and found-  
ation of Christianitie sound and acceptable to God: then is your speech  
against most senseles and absurd. For how is it possible, that your  
Ministerie, worship, and estate should be condemned by God, Antichri-  
stian, or the like: and yet your Church-constitution either have the sub-  
stance and foundation of Christianitie, or be in such a way sound and ac-  
ceptable to God? To be disallowed of God, and to be acceptable to him,  
are contraries. Finally, howsoever your meaning be, yet still your  
speech is senseles and vnerue. For sinne is sinne before God, and so to  
be esteemed of vs, though not so grievous before, as after conviction. And  
many consciences often are convinced, when they will not acknowledge  
it, but withstand the truth notwithstanding. For both which see the  
Scriptures here quoted: Which refute your assertion sufficientlie. We  
saw that you have without all sense fancied to your self such a manner of  
conviction, as cannot eather be knownen or expected. Of which point I  
have spoken before. Page 42. 43.

• Luk. 12.  
47. 48. Hof.  
4. 1. --- 6.  
2 Thes. 1. 8.  
Rev. 14.  
9. 10. 11.  
\* Esa. 6. 9. 10.  
Abd. 4. 2. &  
23. 23. --- 27.  
Isa. 17. 9. 10

How strange is it also that you say next, you know this is no iust de-  
fence of your vvhole Ministry, estate, and manner of vvorship, vvwhich you  
never intended (you say) much lesse professed to iustify? How agrees this  
with the title of your book which you call, A defence of the Churches and  
Ministry of England? Or will you seem to plead for that which you  
know can not be iustified? Or will you have vs admit of an vnjust de-  
fence? For your self confesse this is not a iust one. Or is the Office, En-  
trance, Administration, and Maintenance of some of your Ministers law-  
full, of others vnlawfull? and so likewise some parts of your estate and wor-  
ship? For you say here, this defends not the vvhole. Deale plaine-  
lie then Mr Iacob, and shew which you hold lawfull, which vnlawfull, and  
your proof of both. So will appeare (I doubt not) even by your self,  
both that our separation is iust and of necessity to be made from your Mi-  
nistry, vvorship &c. and that your defence of them is most sllp and  
senseles.

That which you speak of Aarons line, I said before was a mistaking:  
now I say, it is a grosse error. And you may be ashamed thus to hide it,  
wheras you should rather acknowledge it, when it is shewed you. As  
for the meaning, which you have now roined and newlie added in the  
margin, your words will not beare it. Let others iudge. Thus the  
defence you make for your self is as absurd, as that which you make for  
your Church.

Page 105.

After this you are earnest to perswade vs, that the vvord of God (though  
it be as plaine and full in it self, yet) is not so plaine for our vnderstanding &c  
We now, as it vvvas for the Levves vnder the Law. An assertion most false,  
most impious, such as the very Papists (I think) would be ashamed of.  
Was it ever heard afore, that the Gospell of Christ should be more obscure  
for our vnderstanding and vse now, then the Law of Moses was for the  
Jewes



**Jerome then?** Was not Christ (think you) as willing, as able, as ready full to explain it for our understanding and use, as Moses was for theirs? Hath not Christ given his Spirit to his people now, as well as he did then? Hath he taken away those dimme shadows and ceremonies, to bring now a cloud of darknes in stead thereof? Or is it false which the Prophets foretold and the Apostles testify to be accomplished, for abundance of knowledge and understanding in the time of the Gospell, far above that which was in the time of the Law? Compare together these Scriptures following, and see if the contrary to that you say be not most true. **Esa. 11. 9.** **Ier. 31. 33. 34.** with **2 Cor. 3. cap. & 4. 3. 4.** **Heb. 8. 10. 11.** **Joel. 2. 28. 29.** with **Act. 2. 17. 18.** **Hab. 2. 2.** **2 Pet. 1. 19.** **1 Ioh. 5. 10.** **Rev. 1. 3. & 22. 18. 19.**

But you pretend three reasons of this your assertion. So also did Sam of his action, **1 Sam. 13. 11. 12.** Neither was Jeroboam himself without colour for his devised worship, as I noted before. But this is the auncient cloke of Sinne, with which it hath ben woont alway to hide it self, even from the time of our first parents. **Gen. 3. 6. 12. 13.** And tell me y<sup>e</sup> self, If pretences would serve, what Schismatickes, Hereticks, Apostates, factious or contentious men ever was there, that had not store of such, so both deceiving others and being deceived themselves?

Yet let us now examine yours. You pretend (1) discontinuance a long season of the simple offices of Pastors, Teachers, Elders, and continuance of the Prelacy all that while. So might Israell have alledged, **2 Chron. 15. 3.** Had it therefore ben of waight? And this pretence might far better serve the Papist, then it can you who confesse Rome to be Babylon, and know that your Prelacy, Priesthood, and worship came from thence, not from Jerusalem. Besides how will you prove this continuance and discontinuance to have ben so manie thousand yeares, as you speak of? Yet if it were, the word of God is still as plaine to discover error, as it was at first to reveale the truth.

You pretend also (2) the opinion of many auncient and late learned godly Christians; and (3) their exposition of the Scriptures so as herein they cary ambiguity, in infinite Thousands judgment. To both which I answer: 1. That great antiquity was alledged by the Samaritans, **Ezra. 4. 2.** **Ioh. 4. 20.** and is also by the Papists at this day for their Prelacy, Priesthood, worship, and other their errors of Purgatory, Masse, Prayer for the dead, mixing water and wine in the Cup, Justification by works, Extreme unction, Transubstantiation &c. And the Scriptures too are so expounded, as they carry no small ambiguity in these points, in the judgement of infinite Thousands. 2. I have also shewed before, how even some of the Martyrs, learned and godly Christians; held divers of these popish errors unto death: And therefore doubtles so took and expounded the Scriptures as upholding them. 3. And be sure whensoever you bring the many auncient and late learned and godly Christians (you speak of) for your assertion, that as many such, if not far more, both auncient and new may be

be brought to the contrary. And what then are you the nearer? 4. But indeed I deny this which you say. There is not testimony from such antiquity as you speak of, for your Prelacy and the rest of your abominations before rehearsed: Pag. 63. &c. If you can therefore, shew it in your next. And m<sup>o</sup>nd (as for the rest, so) for the Prelacy in particular, that you shew it to be such as yours, in office, entrance, administration, maintenance, &c. For although the mystery of iniquity began to work betimes, yet it was both withheld a while from being revealed, and coming by out of the earth, it appeared and was exalted, not all at once, but by degrees. So as it was a long season in this rising of Antichrist, ere the Prelacy came to that height, which now it hath with you and in some the mother thereof. Search, and see if it be not thus. And in the meane tyme (because I know you have a prejudice of whatsoever I say) heare a litle what Mr Carrwright (one of your selves) hath written of your Prelacy against D. Whitgift now Archb. of Canterburp. Our Archbishops, Bishops, Archdeacons &c. (saith he) besides the names have almost nothing common v<sup>o</sup>ith those of elder tymes. Againe, If those Bishops were alive, they would not know each other. For that they would think ours Princes, and ours would esteeme them as hedge Priests, not worthy of their acquaintance or fellowship. T. C. first Rep. Pag. 124. &c. and his 2. Rep. Pag. 660. And in the same place comparing them together, he sheweth vnanswerably in many particulars how farre they differ the one from the other. So as your Archbishop in this point also hath ever since bin at a Non plus. Now if you please, you may take your Archbishops quarrell in hand, and strive with as good successe, as he, for these and the rest of your Romish traditions. 5. Finallie, remember on the one hand how our grandmother Eue, at the first entring of sinne into the world, insinuated ambiguity in the word of God, which yet in deed was most cleare and plaine: Gen. 3. 3. with Gen. 2. 17. And m<sup>o</sup>nd well on the other hand, if at this day the Papists themselves bring not greater shew of Scripture for their grossest heresies of "Justification by works, Transubstantiation," Extrem unction, "Impossibilitie of the Church to erre &c. then you or any other either have brought or can bring for your Prelacy and other impieties before mentioned. Shall we therefore conclude as you do, that they are not easily convicted, though they be mistaken in these things, God having so disposed in his providence to suffer this among Christians, so long and so vniuersally? God forbid.

¶ Shall we think, that Ieroboam and the Iewes (of whom you speak) had their pretences and excuses, as well as you and the Papists? I have shewed before that they had. Besides also, as Moses and the Prophets were plaine against their corruptions, so are both they and the Apostles as plaine against yours. As for example, that there should be no forbidding of meats or marriage; no read or stinted prayer; no mens inventions to worship God by; no Priests in office of Ministry, neither any Lord Bishops, but Christ onely; no baptizing by women; no Idoll Temples, no Apocrypha

2 Thes. 2. 7.  
6 7. 8. with  
Rev. 13. 11.

"Iam. 2. 21.  
24. 25. Dan.  
4. 24. Mat.  
25 35. 36.  
† Mat. 26.  
26. Ioh. 6.  
51. 53.  
"Iam. 5. 14.  
1 Tim. 3. 15  
Ioh. 14. 26.  
G 16. 13.



books, or prescribed Homilies, for the worship of God; no Popes Canon Law, or Prelates decrees, to rule the Church by &c. Compare now with these, the Calves, Images, Priests, and places, whereof you speak: and see if the word of God condemne not the one as well as the other. Mind also how against these, Gods voice hath sounded in your eares by the testimony of his servants, from tyme to tyme: And how his hand hath fearfully smitten you with hardnes of heart, and given you over to false worship and persecution of the truth, besides all other impieties rainging among you. Then which what greater judgement can there be in this life?

Consider also the example of Corah and his companions, whom the earth swallowed up, and syet devoured from heaven: Num. 16. chap. & 26. 9. 10. Whose case although it be handled and compared with yours in the Second Exception before (Pag. 33. 52. 53. 3.) yet because of the childish excuses which you haue not still to plead under pretence of want of conviction, darkenes of the word vnto you &c: and because: your self also do judge their case to be most wretched and altogether inexcusable, therefore will I here againe put you in mynd to consider well with your selves and to examine by the word of God, whether your sinne may not be esteemed in some respects greater then theirs. 1. The Office and function which they vsurped was a true one (Numb. 16. 10.) Yours false. 2. The things which they took and offered were such as God had commanded (ver. 18.) Yours, such as man prescribeth. 3. The people to whom they would administer, were a true Church (ver. 2. 3.) Yours a false. 4. The reasons which they alledged, diuers of them, were more seeming good, then any you bring. (ver. 3. 14.) 5. They thought they did well and as was meet (ver. 3. 13. 14. 18. 19.) You, at least many of you know and have professed that your Ministry and worship is Antichristian, and therefore euill and abominable. 6. They had not the written word, so as you haue. (ver. 5. 7. 9. 10. 28. &c. & Lev. 8. & 9. chap. with Heb. 1. 1. 2. & 2. 2. 3.) 7. They sinned in one thing (ver. 10. 7.) You in an hundred. 8. They were twice or thrice admonished and reprobed (ver. 4. 5. 8. &c.) You ten times. 9. They stood by against Moses and Aaron (ver. 3.) You against Iesus Christ. 10. They, as they pretended, for the liberty and service of the Israel of God (ver. 3. 13.) You (as your selves do know and acknowledge many of you) for the flatterie and abominations of the Whore of Babylon. Of which see before, Pag. 63. &c. Now your case being thus set forth, it is time for you to lay it to heart, and to look vnto it betwixt. Or if you will not, yet let such among you as feare God and tremble at his word, be warned by this example of Corah and his partakers, that they do with speed depart from the tents of such ungodly men, and that they tolde nothing of yours, lest they perish in all your finnes. Numb. 16. 26. with Rev. 17. 4.

Neither need you or any among you flatter your selves in this (as it seemeth you do) that the punishments of sinne are not now under the Gospel

Before, Pag.

37.

Rev. 17. 16.

17. 4. 5. 6.

18. 3.

shall be outward and miraculous with Gods hand from heaven, as they were then under the Law. For first this argueth the more clearenes of the word now revealed (as lesse needing such outward work to be joined therewith for help thereof). Which is contrary to that you spake before of greater darkenes in the word for our understanding and use now, then for theirs then. Secondly, the judgements that then came upon them, were for examples, and are written to admonish us, upon whom the ends of the world are come. 1 Cor. 10. 11. with Num. 26. 10. Thirdly, even since the time of the Gospel there are some examples in the Scripture (though not so many as in the time of the Law) of Gods miraculous hand punishing both hypocrites in the Church, and oppugners of the truth without. Which should teach all men to take heed to their waies, as well as if there were a thousand mo besides.

1 A. 5. 1-11

1 A. 13. 6-11

Not to speak here of such examples, as the Ecclesiasticall storpes in all ages, older and later, do abundantly afford. Fourthly, the lesse outward punishment is now in this life brought upon Idolaters, persecutors, despisers of the truth &c. the greater is reserved for them in the world to come. Els the Papists and the most prophane might pretend this for themselves, as well as you. And yet too, take heed you forget not the great plague and famine by which God hath pleaded against England already. Perceiue then do you know what other judgement he hath in store for you even in this life, if you still persist in your Antichristian estate, and will not be reformed. Finally, for full answer of all you say here, read and munde well that which is written, Ecclef. 8. 14. 12. 13. & 9. 1. 2. 3. & 12. 13. 14.

In the year,  
1593. &c.

Touching the estate of Jeroboam and the Israelites compared with yours, I have spoken pntough before. I wish your case were not in others respects worse then theirs.

Page. 110. &c

Where I said, this cause hath ben made manifest to the consciences of men, to the high Court of Parliament &c. you graunt in this I say well, & so, then your self have done ill in resisting it so long. But now it is full you perside it at length. Yet behold, as if you feared to perside to much to the truth at once, you do by and by except, that it is not made manifest to the consciences of all men, or the most, no not of them that know and feare God among you &c. If it be not, where is the fault? In the manner of conviction, as in your selves? That it is not in the conviction, your self testify, seeing you graunt it is such, as thereby to some mens consciences the cause is made manifest. Why then should it not be likewise to the rest. If your owne blindness or wilfulness (through the just judgement of God) be not the hindrance.

When Paul at Rome testified to the Jewes the kingdome of God &c. some were perswaded with the things that were spoken, but some beleaved not. Act. 28. 24. 25. &c. Had it now ben any exception of waight to be made as you do here, it is made manifest to the consciences of some, but not of all &c. May the Apostle so rests, telling such as were not perswaded, that this came to passe through their owne wilfull blindness and hardning.



hardnes of heart, by the just hand of God upon them. And to this end he alledged against them that saying of Eley the Prophet, Eley. 6. 9. 10. Which you in this case of yours may fitlie also applie unto your selues.

2. Further you can not deny but it hath to the Parliament ben made manifest. Now that being gathered out of all the parts of the Land, and representing the whole body thereof (as I noted in my former answer) by this is evident that the whole body of the Land have had it manifested unto them. And this in such cases is sufficient, yea the best course that can be taken, for the generall State. Of which the question is. (In the place before alledged, we find that Paul judged it the best course, and sufficient, to call together but the chief of the Jewes, and to testify his cause unto them. Act. 13. 17. &c.) And otherwise how will you prove the Religion now maintained among you to be the profession and consent of the whole Land? Do all and every one that is member of your Assemblies so professe? Say do they so much as know what it or anie Religion is? As then it stands for your profession, so must it for your conviction, that what is done by or to the Parliament, it is reputed as done by or to the whole Land.

3. The books also that are published, and our testimony otherwise, not onely by word and practise of vs all, but (as is come to passe in many) even by death, exile, imprisonment, &c. are offered to all alike, and known so to be throughout the Land. If anie then be ignorant or unconvinced, it lyeth vpon themselves, who either beleeve not what they know, or might know further if they would. But we may feare it is with you (as Jeremy said) that in deceit you refuse to know the Lord and his truth. Beware therefore, least that come vpon you, which is spoken of in the Prophets, Behold ye despisers, and wonder, and vanish away: for I worke a worke in your dayes, a worke which ye will not beleeve, if any declare it vnto you. Hab. 1. 5. with Act. 13. 40. 41.

4. Finallie, can you give vs a rule or instance of such conviction as you insinuate? Would you have vs go to all your parishes and Assemblies one after another, yea to every Prelate and Priest, man and woman, old and young, high and low, bond and free, throughout the Land, and conuince them in particular? If you meane so, all men surely will rather pity your simplicity, or laugh at your follie. I omit that the Papists might thus plead, as you do. And that so much the more, as they bring more shew of Scripture, then you. More shew (I say) as before I noted. For otherwise I know both they and you pervert the Scriptures to mainteine your errors. I wish it be not so your destruction. Consider these things Mr Iacob, and returne a sounder answer, or els learne to lay your hand on your mouth.

To that which you urge next concerning my self, I have answered already. Pag. 41. But that which I urged next to you, viz, your forsaking the true ministry, worship, and order appointed by Christ (as the Israelites did); and your stayning a false Ministry, worship, and confusion of

Exod 3. 16.

18. Deut. 21.

2. 6. 7. 8.

2 Sam. 5. 1. 3.

1 Chron. 13. 1.

2. 4. &amp; 28. 1.

2. Act. 28. 17.

Jer. 9. 6.

Pag. 129.

Pag. 103.

And Christ &c. This you passe by, and answer not a word unto it.

Then where I alledge, that you were not behind, but rather exceeded the Israelites, in persecuting unto bands, banishment and death, such as beare witness to the truth of Christ &c. To this you answer, It is a toy. Thus first you make a mocke of mine, and so carry your self as if you had ben Chapline to Boner, Bancroft, Gardiner, Whirgitt, or some such Caiphas. By this also you testifie, that not onelie the Prelates and Formalists (as some would beare vs in hand) but even the Reformists among whom you reckon your self, have your hands in our blood, consenting unto and approving that which is done against vs. Further you do thus become like the Scribes and Pharisees, hypocrites, vpon whom Christ pronounceth a most heauy Wo, for that whiles they builded the tombes of the Prophets slaine by their Fathers, themselves did kill and persecute the witnesses of Christ sent unto them. And yet they blessed themselves in their will, even as you do. Behold to what height of impiety you are come, and in how fearfull estate you remaine.

Pro. 14.9

Mat. 23.

29---35.

But yet you comfort your selves with two things: 1. that this can not make you worse then the Iewes in Christs tyme, who for all that they persecuted, yet were not wholly fallen from God.

2. most wofull estate: Though yet your case be worse then theirs, inasmuch as their Church was in a true constitution, yours in a false: And therefore they to be admonished (which was done by Christ and his Apostles) afore antewere required to separate and save themselves from that froward generation. Whereas the rule and commaundement concerning your and all false Churches is, forthwith to go out fro such and to witness the truth against them. (Rev. 18. 4. 5. 6. & 12. 17. & 14. 12. 2 Cor. 6. 17. 18. Phil. 1. 28. 29. Ios. 4. 15. Amos. 5. 5. 6. Micah. 2. 10.)

Mat. 21. 33

& c. Act. 2.

& 13. & 17.

chap. 19.

89.

And thus far your estate is worse then theirs, so as both other account is to be made of it, and other manner of walking to be used toward it. But suppose you were both alike in this, yet most miserable is your case, when for your persecution you are driven to plead the example of the Iewes, who both killed the Lord Jesus and their owne Prophets; and did by persecution drive away the Church and Apostles of Christ; and brought vpon themselves all the righteous blood shed vpon the earth fro the beginning of the world; and had the kingdome of God taken from them; neither could escape the damnation of hell, wrath being come vpon them to the utmost: as both Christ and his Apostles testified against them. How wofull then and miserable is your case, though it be no worse then theirs?

1 Thes. 2. 14.

16 Mat. 23.

33-34-35.

1. The second thing is, that you say we suffer more then we need, if we should but acknowledge the grace of God with you so far as it is; & that therefore it is not Christs crosse in that regard, but our owne that we beare. 1. But what if the Iewes or Papists did or should say thus much unto them who persecuted? Were it of any moment? Nay did not Boner and other of the Papists often so speak to the Martyrs? 2. What think you also of the sufferings of Mr. Vdal, Mr. Cartwright, Mr. Penner, Mr. Dearmer,

M



Mr Merbury & c. Did they suffer more then they needed? Or do they not acknowledge the grace of God with you so far as it is? Or was it not Christs crosse, but their punie that they bore? 3. Tell us next what grace of God is with you, which we acknowledge not so far as it is? Do you anie truth of doctrine, which we hold not? Or reject you anie errors, which we reject not? Approve you anie way of righteousness, which we approve not? Or refuse you anie evil, which we refuse not? If thus we do not, convince us by the Scripture: which is profitable to these uses, that the man of God may be absolute being fully furnished to execute good works. But if we do thus (as by the grace of God we do) then your speech against us is untrue, and your persecution of us unjust. 4. Show withall in what particulars we suffer more then we need. 5. And prove that the things we suffer for, are not good but evil: Being carefull alwaies that your proofs be from the word of God, which onelie is the rule of truth. 6. Finally we testifie in all good conscience before God and men, that we suffer onelie for bearing witness to the truth of Christ, against the abominations of Antichrist. And this the Confession of our faith already published in English, Dutch, and Latin, both and will testifie to the ages present and to come. As also our other writings, Examinations, Answers, Conferences &c. For which you have already condemned and put to death divers of us, and others you have imprisoned, impoverished, banished &c. It is then Christ his crosse, which we beare, through his grace. And you are become fighters against God, and persecuters of Christ in his members. Yea even this writing of yours proclaimeth, that you are now already become drunken with the blood of the Saints, and with the blood of the Martyrs of Jesus. Els could you never have pleaded so wickedlie, nor blessed your selves so foolishlie, as you do. But we will leave you and our cause unto God, who judgeth righteous judgement, and will give every man according to his works. When he maketh inquisition for blood, he will remember all that you have done unto us, and will not forget the complaint of the poore. Therefore will wee waite on him and say no more, but with Zechariah (when he was put to death) \* The Lord look  
 21. vpon it and requier it.

In the last place you urge againe that there is contrariety betveen my speech here, and in the second Reason before, (1) But I pray you tell me, Saith not the Scripture both the things that are spoken in these two places? Read we not for the one, that Christ accounted the Iewes, not the Samaritans, the true worshippers of God. Ioh 4. 22. &c. And for the other, that Christ notwithstanding said to some of the Iewes, they worshipped God in vain, teaching doctrines mens precepts, Mat. 15. 9. Now say you Mr Iacob, is the Scripture therefore contrarie to it self? Or were Christs speeches contrarie the one to the other? (2) Besides, are you so dull as you can not conceive (no not when it is told you) that the sinners and corruptors of the members of a true Church, may still be charged against  
 124. 15. 9.  
 124. 15. 9.  
 124. 15. 9.

These false Churches: and yet neither condemn the true constitution of the Church wherein the one stand, nor justify the false constitution of the other: (3) Yea, know you not that a Church in true constitution jointly considered may be said to be true worshippers of God &c. and yet some, per mandate of that Church be said also through their owne default in other respect to worship God in vaine, or to be tainted with Idolatry, or the like: And yet no contradiction be implied in so saying. Being you cannot understand it in Christs words concerning the Levites, see if you can perceive it in Pauls to the Corinthians. When he speaketh to the whole Church jointly considered, he commendeth them for keeping his ordinances, and acknowledgeth they call on the Name of the Lord Iesus. 1 Cor. 1. 2. & 11. 2. But when he speaketh in respect of some that sacrifice and eat of the sacrifices in the Idol-temples, he biddeth them fly from Idolatry, and telleth them they cannot be partakers of the Lords table and of the table of Devils. 1 Cor. 10. 14. 21. & 8. 10. Yet is he not contrarie to himself for all this. And withall what I answered before concerning this point, in the Second reason. Pag 90. And so againe I leave it to the Reader to judge whether the contrariety you speak of be not in deed an harmony, and that therefore you abuse both the Scripture and vs.

## Chap. 13.

The seventh Reason against Mr  
Jacobs Assumption aforesaid.

Fr. Iohnson.

If the Sytist of God account them to be departers from the faith (and consequently no true Christians) who though they hold other truths of the Gospell, yet forbid to marry, and commaund to abstaine from meats, which God hath created to be received with thanksgiving: Then such account must needs be made of the estate of the Church of England, which not onely both these things, but withall forbiddeth the true Ministerie and worship of God, and commaundeth a false: Whose Ministers and people also do all of them partake therein. (For proof whereof, besides their practise of these, and persecution of the truth, see their owne Canons, Articles, Statutes, Injunctions, &c.)

But the former is true, 1 Tim. 4. 1. 2. 3. Therefore &c.

H. Iacob his 1. Reply  
to the 7. Reason.

This your seaventh Reason is: They are departed from the faith, that forbid to marry, and commaund to abstaine from lawfull meates: Also this is worse, then that, viz. to forbid the true Ministry and to commaunde a false: which we in England doe. Ergo we are departers from the faith.

I deny this Assumption, that is your Assumption with a distinction. The papists forbid marriage & meat, if they had don no worse doth not make them departers from the faith.

W. 10.  
Testam. in  
Mar. 15. 13.  
Fr. Io.  
See 1. 1. 1.



or not finally, not simply, which vvor-  
ds I think  
litter to bee  
be:evsed, as  
in my next  
Reply is fur-  
ther declar'd.  
That is fun-  
damentally, &  
simply: see in  
the 2. Reply  
following.  
vid. in an-  
swering fro  
Mariage and  
meates.  
Pag. 105.  
112.

faith (that is, not) *totally*. No more could their Hierarchie and ceremonies *simply*: Neither doe these things make vs, the Protestants, to be such. The Papistes fall from Christ († wholly) in other points, namely 1. *The Papall Supremacy*. 2. *The sacrifice of the Masse*. 3. *Iustification by workes*: Which blessed bee God wee are farre from, Therefore the Apostle in saying, *They departed from the faith*, meaneth, in these points they (erred or) departed from the faith, but not absolutely and wholly. 2. Furthermore (touching your Proposition) if you vnderstand Paul, of Martion the Heretike, and Tatianus, who did absolutely condemne Mariage and certen meates, they even therein might wholly fall fro the faith, (I meane) somewhat like to Balaam, Iudas, and those Apostate Israelites lately spoken of, namely for having their consciences convicted, and seared with a whot iron. And thus are they in no comparison with vs of Englad (nor with the Papistes neither, if they had erred in nothing else).

Fr. Iohnson his Aunswer to Mr Iacobs

1. Reply to the 7. Reason.

**H**ere, being not able with any colour to deny the consequent of the Proposition, neither to iustify your present Ministry, worship, Canons, Articles, Iniunctiōs, &c. (which you must do Mr Iacob, and still we call for it, if you will iustify your present estate): yet being desperate sure, for els you would never have done it, you feare not to gainsay the Assumption, that is the very words and testimony of the Scripture it self, 1. Tim. 4. 1. 2. 3. *The Apostle saith*, that they which forbid Mariage and Meates, are departed from the faith. You say, No. Now whether (I pray you) shall we beleev. You, or the Apostle?

But what colour have you for your deniall? This forsooth: That they which doe so, do not depart from the faith *totally*, and that the Apostles meaning is, that in these points they depart from the faith, but not absolutely and wholly. So by your conceit, none may be accounted departers from the faith, that depart onelie in some points, but they which doe it *totally* from all. And thus may no heretikes or Antichrists that ever have bene, or shalbe in the world, be iudged departers fro the faith, because they depart from it but in some points, and not absolutely from all. Thus have you justified at once the Arians, Nestorians, Sabellians, Papists, Familistes, Anabaptistes, and whom not? because they depart but in some, not wholly from all points of faith. Is it not great pitie that Antichrist hath so long wanted such a stout Champion, as can thus in one word iustify his forbidding of meates and mariage, pea and his most detestable Hierarchie and superstitions withall?

By your learning (Mr Iacob) all the Martyrs and writers heretofore, which by evidece of this Scripture convicted the Synagoges of Antichrist to have departed from the faith, and therefore separated from them, were utterly deceived: Pea and the Apostles themselves were wholly mistaken, when they call Antichrists Church and Religion a mysterie of iniquitie; which speaketh lies through hypocrisy, prively bringing in danable heresies; and

And having shew of godlines, but denying the power thereof: And Johns eyes, it seemeth, were not matches, when he saw in the whores forehead (that is in Antichrists Church and Religion) a name written, A my-  
 2 Tim. 3. 4  
 stery, great Babylon, the mother of vvhoredomes, and abominations of the earth. Rev. 17. 5. For now I would know of you who are so deep a Clerke, how Antichrists Church and Religion should iustly be accounted a my-  
 stery of iniquitie, and truely be said to speak Lies in hypocrisy, also truely to bring in Damnable heresies, and to haue a Shev of godlines: if they did absolutely and vvholy departe from the faith, and not onelie s<sup>o</sup> some points thereof?

But over and above all, it seemeth by this reason, that not onelie the Apostles were mistaken, in giuing vs makes how to know false teachers and false religions: But also Christ himselfe when he said, "Bevvare of" Mat. 7. 15.  
 false Prophetes, vvhich come to you in sheepes clothing, but inuwardly are ravening vvolves. And againe "If any shall say vnto you, Loc, here is Christ, or there, beleeeve it not. For there shall arise false Christs and false Prophets," Mat. 24. 23.  
 and shall shew great signes and vvonders, so that (if it vvere possible) they should deceive the very elect. Now if they should totally depart frō the faith, what sheepes clothing (I pray you) should they haue to come in? Or how should either themselves be said to come in the name of Christ, as-  
 firming their Religion to be Christs, and shewing signes and wonders to draw men therevnto: Or the elect be in such vspeakable danger to be de-  
 ceived by them? This might suffice to shew the falsehood and impietie of your answer. But yet I will note a few things mo therein.

First it being graunted, that the popish forbidding of Mariage and meats, so they were no worse, both not make them departers frō the faith totally: yet tell vs, if holding never so manie truthes besides, and yet for-  
 bidding these, they could by the word of God truely be said in that estate to hold the faith of Christ, and to be true Christians? If they could not (as the Apostle testifieth) then is your answer in this respect also nothing to the purpose, but against your self, both for the popish forbidding of meats and mariage, and for the English Hierarchy and other abominations among you received from the Papistes, which vnder colour of this answer you would defend.

Next, see in Bales Votaries, and in the Acts and monuments & c. what abominable filthines the forbidding of mariage, and what fowle super-  
 stition the forbidding of meats, hath wrought in the kingdome of Anti-  
 christ: And tell me then, what man fearing God durst once open his mouth for such diuvelish doctrines and estate.

Again, where you say, The Papists fall from Christ in other points besides the aforesaid, Namely, 1. The Papall supremacie. 2. The sacrifice of the Masse. 3. Iustification by vvorkes: vvhich England novv is far from: Tell vs first, whether in this sence the Papists can for these be said to de-  
 part from the faith totally? If they can not, what weight is there in this for defect of your estate, that the Papists could not alledge for themselves.



viz, that in these points, they depart from the faith, but not absolutely and wholly.

Secondly tell us, whether there are no other points but these three in the Papists Religion, which make them in their estate to be departers from the faith, and consequentlie false Christians and false Churches? If there be (as you can not deny) of what weight then is your answer to defend the present constitution of your people and assemblies, seeing there are divers other things besides these, that do and may cause, that you can not be deemed true Christians or true Churches in that estate. Many heretikes heretofore have, and at this day do reject these three aforesaid: Are they therefore in their estate to be accounted true Christians or true Churches?

\*servetus, Sabellius, Arius the Anabaptists, &c.

\*lam. 2. 10. 11.

Thirdly your manner of reasoning heer for your defence, is as if the Adulterers, to justify their course of life, should alledge thus, We are (1) no Blasphemers (2) no Persecutors (3) no Murtherers, as such and such are: therefore we depart not from the way of life, but our estate and course of life is good, and such as may be continued in. Yet the Scripture saith, \* whosoever shall keep the vvhole Law, and yet faileth in one point, is guiltie of all. For he that sayed, Thou shalt not commit adulterie, said also, Thou shalt not kill. Now, though thou doest no adultery, yet if thou killest, thou art a transgressour of the Law: and contrariwise. So that whatsoever sinnes the Adulterer be far from, yet (as Salomon saith) committing adultery vvith a vvoman, he sayeth in heart and destroyeth his owne soule. Prov. 6. 32. The same is the case of all spirituall Adulterers: who (whatsoever sinnes they be farre from) yet in the worship of God ruine a vvhorning after their owne inventions, embracing the bosomes of strange vvomen, and drinking on their cup of fornications. Num. 15. 39. vvith Prov. 5. 20. and Rev. 17. 4. Jer. 4. 18.

Num. 16. 1. 2. &c.

\* yerf. 3.

Fourthly shew us sufficient warrant from the Scriptures, why (setting these three aside) the Hierarchie and other popish abominations received among you, can not be judged to make you in such estate departers from the faith, and therefore false Christians and false Churches, whatsoever truthes you hold besides. Corah, Dathan, Abiram, and their partakers, were far from the Abominations of the Heathen; they held also the points of faith that Moses and Aaron held, differing onely from them (and departing onely from the faith) in a matter concerning the Priesthood, whereof notwithstanding they shewed their reasons why they were so perswaded. Yet will you not deny (I trow) but they departed from the faith, and were in this estate neither to be accounted true Israelites, nor their assemblies true Churches, with which communion might be kept. If you should, the Scripture is witness against you, Num. 16. 26. Now compare case with case, and tyme with tyme, and you shall find the estate of your people and Assemblies to be far more grievous. As hath been shewed already in the Second Exception before, and in other Treatises to which we have yet received no answer. viz, The answer

ever to Maister A.H. & The 9. Reasons concerning not hearing the Ministers of these assemblies of England.

To conclude this point, if your Abominations in England were farre fewer then they are, yet so long as you retaine that poisonfull leaven of your Hierarchie and vvorship, we must tell you as the Scripture saith, and experience teacheth, That "a little poison bringeth death vnto the whole pot of porage, A\* litle leaven leaveneth the vvhole lump, And t a fevv dead lyes cause the oynctemēt of the Apothecarie to stinke and putrisie. Although indeed your abominations are not a few, but swarme in abundance among you. Some whereof see befoze, Pag. 63. & c.

"2.King. 4.  
39. +0.  
1 Cor. 5. 6.  
Ecc. 10. 1.

In the next place (fearing belike that the evidence of<sup>n</sup> this Scripture could not by these shiftes of yours be avoided, but that still the reason debured from thence is of force against you, now you would have vs passe by you and not to apply it vnto you or your mother Church of Rome, but to vnderstand it of Martion and Tatianus, of whom you say, that they absolutely condemning mariage and certen meats, might indeed even therein wholly fall from the faith, somevvhat like to Balaam, Judas, and those Apostate Israelites lately spoken of, namely for having their consciences conuicted and seared vvith an hote iron: And thus (say you) are they in no comparison vvith you of Englād. But first if your former answer were of anie weight, it might be asked why the followers of Martion and Tatianus might not likewise have defended them thus and said, that their departure from the faith, vvvas but in some poincts, not vvholly from all?

"1 Tim. 4.  
1. 2. 3.

Secondly, if this scripture was verified (as you graunt) in Martio and Tatianus, for their condemning of mariage and meats, then we must needs think it verified also in the Romishe vvhore and her apostate childre, which are false into the very same sinnes that are heer mentioned. The Apostle nameth Martion and Tatianus, no more then he doeth the whozish Babylon and the children of her fornication: but comprehendeth heer all such (who so ever they be) as shall fall into this Apostasie.

And further, if the vvordes of this scripture be duly weighed, and either other scriptures or the estate of the Romish harlot and her children compared therewith, it will be found as liuely to describe these as either Martion or any other that ever were in the world. 1. First when the Apostle saith, that this shall be in the latter tymes, who seeth not that it doeth most directlie point at the Romish Whore? (Though we doubt not but Martio and Tatianus, who lived 1400. yeares since or thereabout, may also be comprehended therein.)

2. Secondlie when it is said, they shall departe from the faith, thereby signifying that once they held the faith, how playne is this of the Romish harlot, which in the Apostles time was the spouse of God, and since is false into Apostasy, and become the Mother of vvhoredomes and abominations of the earth. 2. Thes. 2. 3. and Rev. 17. 1. 2. 3. 4. 5.

3. Thirdlie when it is said, they shall give heed to spirits of errour, and doctrines of Devils, how fitly agreeth this to the Romish Babylon which



(as the scripture els where testifies) is become the habitation of Divels, & hold of all foule spirits? Rev. 18. 2.

4. Fourthlie when it is said, they shall speake lyes through hypocrisy (not to reckon by the infinite particulars that might be alleadged for proof hereof) how fitlie doth this describe the Religion and practise of the man of sinne (the Romish Antichrist) which the Scripture also calleth "a mystery of iniquity: as pretending to be with and for Christ, and to draw men unto him, when indeed it is opposed against and exalted above the Lord Jesus, and all his holy ordinances. 2 Thes. 2. 4. 7.

\* Let the  
raylings, flā-  
ders, Edicts,  
Articles, in-  
junctions, fi-  
nally their cō-  
small oppo-  
sitions & mad-  
nes against  
the truth &  
people of God  
be witnesses  
of all this.

5. Fifthlie when it is said, they shall have their consciences seared vwith an hote iron, how true is this found vpon the throne of the Beast and his Kingdome, concerning which the scripture also testifieth†, that vwhen the vials of Gods vvrath shalbe povvred out vpon them, and they convinced of their impieties and abominations, they shalbe so farre from acknowledging and forsaking them, as they shall gnawv their tongues for sorrow, and rather the they will forsake their wickednes, shall fight against God and his truth, \* blaspheming the God of heaven for their paines & for their sores, and not repenting of their vvorkes. Rev. 16. 10. 11. Lo here a seared conscience in the Beastes kingdome.

6. Finallie, when the Spirit of God giveth here two particular instances of this apostasy, 1. The forbidding of mariage, 2. And the commaunding to abstaine from meats, vvwhich God hath created to be received vwith thankesgiuing: How directlie doeth he in both these, as it were with the finger point at the Romish Babylon and her daughters? In the one, that is, the forbidding of Mariage, when as the Romish Babylon forbid- deth it to Priests, Friers, Nunnes, and such like; and the English her daughter, to fellowes of Colleges, and prétiſes; and both these Churches to all men and women in Lent, Advent, Rogation vweek, &c. In the other, that is, the forbidding of meats, when they forbid the eating of flesh, on Fridayes, Saturdayes, Emberdayes, Lent, Saints eves, &c.

Thus you see this Scripture (which you would turne over to Martion and Tatianus) both most fitlie agree vnto, and most plainlie describe the Romish Apostasy, whether we apply it therevnto, or compare this and other scriptures togeather speaking of the same Apostasy and defection. By this also may appeare, that as you say of Martion and Tatianus, that they might be said wholly to fall from the faith, somewhat like to Balaam, Judas, & those apostate Israelites lately spoken of, namely for having their consciences convicted and seared with an hote iron: So may be said also of the Romish Babylon and her daughters. Touching which point, see more over what is said befoze in the sixt Reason. (Perther will pour margi- nall additions, nor pour new clauses in the Reply it self, help eyther you oz the Papists any whit. They are all as foolish, and as contradictorie to the Apostles expresse words, as be those which you vsed befoze. So the same answer may serve them all still. And whereas in the margent you refer vs to pour next Reply followving, thither also do I refer you for answer

answer of whatsoever you can there alledge. In the meane tyme let the Reader mnd here, that both all your marginall notes, and such clauses also in this Reply of yours as are now included in a parenthesis, be newly added in your printed book, and were not before in your written copy which I answered. Your self belike do now see the folly and insufficiency of your former pretended distinctions and excuses. This by the way I thought now to adde, by reason of these your new additions.)

Now if seeing the evidence of this Scripture so full and plaine against <sup>1 Tim. 4. 1. 2. 3</sup> your selves, you would therefore except, that in deed in the Romish Church it is so, but not in yours of England: First by this meanes you should overthrow your owne answer here, who have denied it of the popish forbidding of meats and mariage, and would turne it over from them to Martion and Tatianus: Yea and feare not now againe to give the holy Ghost the lpe, when you pretend that the very Papists themselves, if they erred in nothing els, have not their consciences convicted nor seared with an hote iron, which yet the Apostle affirmeth expressely of all such. <sup>1 Tim. 4. 2. 3.</sup> Secondly, this would not hinder but that the consequent of the Proposition, and the Assumption are good, and therefore the Argument strong and of force. Thirdly, the particulars before mentioned, being found in your Church of England, will testifie it also to be verified of you. Lastly, although many of the abominations of the "vvhores cup of Babylon be <sup>Rev. 17. 1. 2. 3. 4. 5.</sup> now cast out of England (for which we prayse God) yet so long as you retaine the Hierarchie, Leiturgie, confusion of people, Canons, Excommunications &c. derived unto you from that mother of vvhoredomes and abominations of the earth, we must needs beleve and alleadge against you the Scripture and common proverbe which saith, As is the mother, so is the daughter, Ezech. 16. 44.

For a conclusion let it heer be observed, how to defend your estate you are glad to runne into the Papists Centes, and to take up their worne and rustie weapons, which have ben of no force to defend themselves, but have often and justly ben turned into their owne bowels. Read the <sup>Rhemes Annotations vpon this place, and see if heer you would not avoyd the evidence of this Scripture against you, by the verie same shift and answer, as the wretched Jesuites there would turne it from their mother of Rome, that is, by posting it over from themselves to Martion and Tatianus. Read it and note it well.</sup>

H. Iacob his 2. Reply to the 7. Reason.

TO this your defence of your Seuenth Reason, I say, Though euery where you are very vnreasonable, yet no where you seeme more vnconscionable and wilfull then here.

First, doe I say No to the Apostles Yea, <sup>1. Tim. 4. 1. 2. 3.</sup> That they who forbid Mariage and Meates doe fall from the faith. Doe I say noe? Is this your conscience? Say I not expressely, They doe in these points departe from the faith, but not Absolutely and wholly.

Secondly

A strange murmur



Secondly, doeth it follow by my words, as you affirme, *That none departe from the faith but those that departe totally, wholly, and absolutely, whereby all the wildest Heretikes should be iustificed, as Arrians, Nestorians, Anabaptists, &c.* Doe I say so? Is this also your conscience? Againe doe I say, *The text doth not reprove all the Papists in their forbidding of Mariage and Meates, but only Martion and Tatianus of old?* Doe I say any such thing? Nay, say I not expresse the contrarie? Are you then a man of conscience? Doe you suffer for conscience? Know therefore that this I say, and my wordes before doe import so much. That whosoever doe forbid mariage or meates, doe depart from the faith. But note: some doe more, some lesse. There are some that doe simply and fundamentally, and others in some sorte. Men departe from the faith Simply and Fundamentally two wayes. First they which doe erre in such maine points as doe vtterly abolish vs from Christ and destroy the Foundation: thus doe Arrians, Manichees, Seruetus, Papistes, &c. Secondly, such as holding the Foundation in doctrine sound, doe desperately professe and teach some what els, against the manifest light that is in them: so Martion and Tatianus, doe Fundamentally and simply fall from the faith, because they simply forbid those good ordinances of God, Marriage and Meates euen against the light of conscience & nature: together wherewith, a lively saving faith cannot possibly stand. Now the Papists in this do departe from the faith also, but that is only in some sorte or in parte: because they forbid these things (not absolutely, but) vnto some, & sometimes. They that depart thus from the faith, may bee true Christians notwithstanding, yea they are certainly, if they be no worse in any thing els, albeit you deny it here most fondly & without all sence. To which end you most vnlearnedly and vngodly apply those scriptures, *Alittle leauen leueneth the lump, A few dead flyes make the cymment to stinke, and a little poyson bringeth death.* Will you haue no tainte of euil in a Christian but it quencheth the life of God in vs needes? Is it not possible your selves might hold some such errors, & yet remayne true Christians notwithstanding? Then if Papists were no worse but in those errors only they might be true Christians notwithstanding. But Martion and Tatianus doe wholly departe from the faith, not but that they beleued some truthes: but in that they "presumptuously quenched the instinct of nature & conscience, as I haue said. Here then it appeareth how wicked a sleaunders it is that you say, *I ronne into the Papistes tents, and fight with their weapons, & doe iump with the Remists annotations, on 1 Tim. 4. 1, 2, 3.* Iudge now by this that I haue said, whether I doe or no.

And note, that I saye, that they be either Apostates or departers from the faith, not onely who fall totally, as you sleaunders me that I saye: but also who fall fundameneally, that is, eyther the first way or second, as I haue afore saide. And so doe these grosse Heretikes whom you mention, 1. Arius, Seruetus, Papists &c. 2. Martion, Tatianus, Iudas, Corah, Balaam, the Apostate Israclites &c. Thus then your questions and demaundes about the Papists & their errors, I passe by, as more vaine, then pertinent. Onelie note vvithall, if this reason of yours were good, it maketh Mr Cranmer, Ridley, &c. to be departers from the faith, and no true Christians.

Scriptures  
abused.

The same  
did Corah,  
Dathan and  
Abiram like-  
wise. See be-  
fore in answer  
to the 2. Ex-  
ception, the 2.  
Reply.

Let

Fr. Johnson his Answer to Mr Jacobs

2. Reply to the 7. Reason.

**L**et others iudge ( Mr Iacob ) whether in your self this be not in deed found true and vnderpable, which you do vaine charge me withall, Though every vvhere you are very vnreasonable, yet no vvhere more vnconscionable and vvillfull then here.

You have contradicted the Apostle, and yet have neither conscience nor will to acknowledge it, no not when it is told you. I proved my Assumption by the Apostles Yea, 1 Tim. 4. 1. 2. 3. Your denpall these of then must needs be as much, as to say No to his Yea. Neither is there anie help for it in your vaine additions of totally, simply, fundamentally, absolutely & c. They are rather so many witnesses against your self: as anie men of vnderstanding may and will discern. But for this see further in my former answer. Against which you cannot say a word, but in stead of replying fall to plaine railing. Pag. 136. &c

For the conclusions I gathered from your words, about Departers from the faith, the Papists, and other Hereticks: let the iudgement be the Readers, whether they follow not necessarilie vpon your erroneous and most absurd assertions and distinctions. Plea see both for them, and for your contradiction of the Apostle, if even here where you seek to colour and avoide them, you fall not into them againe. Here you would haue me know that this you say, That whosoever do forbid mariage and meats, do depart from the faith. Well: I heare you say so. But a while after I heare you say this too, If Papists were no worse but in these errors onely, they might be true Christians notwithstanding. A most false and hereticall assertion. As if the doctrines of Diuels were not bad enough to make them Antichristians? Or as if they could both be true Christians, and yet depart from the faith of Christ, give heed to spirits of error, mainteine doctrines of Diuels & c. All which they do, even in these errors, as the Apostle saith expresselie 1 Tim. 4. 1. 3. Now then do you not thus still both contradict the Apostle, and forget your self? Will not the conclusions also which I gathered from your words, still follow herevpon? And who then is it Mr Iacob, that speaketh straunge vnt ruth, and is vnreasonable, vnconscionable, wilful, & c. Pag. 142.

Yet mynd further, Whosoever ( say you ) do forbid mariage and meats, they do depart from the faith. But both the Papists Church and yours ( say I ) do forbid mariage and meats. Therefore both the Papists Church and yours do depart from the faith. What part of this Reason now do you deny? The Proposition or first part is the Apostles saying, and now at length peeled vnto by your self. The Assumption or second part is the estate and practise both of your Church and the Papists: As I have proved before, and you have left vnaunswere, being not able to speake one word in defence eyther of their Church or your owne. The Conclusion or last part then is and must needs be true. This all men know, that know any thing in sound reasoning. And yet behold, to shew your self 1 Tim. 4. 1. 3



self a notable Dunsie, you shame not to trie about the Conclusiō, yea and to deny it, whiles you say, they are true Christians notwithstanding. Which is as much as if you should say, they do not depart from the faith notwithstanding. And what is this els, but to deny the Conclusion? No here your Clerlike skill in Argumentation, your Christian and conscionable disputing.

But you note that in departing from the faith, some do it more, some lesse. What then? They that do it least, do they it not to much? Because your case or the Papists is not worse then the Jewes, Turks, Arrians, Manichees &c. is it not therefore bad enough? Yet thus you reason, There are that depart from the faith more then wee and the Papists. Be it so. What will you conclude thereby? That the Papists case and yours is therefore good enough? or that you are not within compasse of this Scripture? Or not subiect to wrath in and for such estate of your Church? If this be your meaning, speak it out plainelie, and fumble not still in the mouth as you do. But then note for your learning: \* Chorazin, Bethsaida, Capernaum, had more great works of God done among them, then Tyrus, Sidon, or Sodom had. Yet these who had lesse, perished notwithstanding in the wrath of God. To what purpose then do you reason in this maner? I will shew you a better way. Either iustify (by the word of God) your estate, that in it you depart not from the faith: or els peeld to the truth, which all may see so dazels your eyes, as you can not go on, but are driuen to a flat Non plus.

Where you say, Men depart from the faith Simply and Fundamentally two wayes: Although I might peeld to both, and your case be never the better: yet you must probe, first that the Scripture teacheth this distinctiō of yours. For els what waight is there in it? 2. Prove that there are no mo nor other wayes of such departing but these two. Els your diuision is vniuersall. 3. Shew that such may be found as holding the foundation in doctrine sound, yet do desperatly professe and teach somewhat els against the manifest light that is in them. Which is one of the wayes you speak of, and for example of it you bring Martion and Tatianus. But in these you prove it not: neither (I think) will you prove it by any other in hast. For is it possible that anie should both hold the foundation in doctrine sound, and yet desperatly professe and teach somewhat els against the manifest light that is in them? If this be not a Paradore, what is? 4. Yet mynd that now you graunt, Men may hold the Foundation in doctrine sound, and yet erre fundamentally other wayes. Thus you are quite gone Mr Iacob. For heretofore you bare vs in hand, that you erre not fundamentally, so long as you hold the foundation in doctrine sound. (Pag. 28. 91. 92. 109. 111.) This also was the ground of your maine Argument, from your book of Articles. Which now your self have overthrowen. 5. Your distinction and acceptiō of Fundamentall errors here and every where is such, as whosoever hold them, are vtterly abolished from Christ, and cannot possibly have a lively saving faith vwithall.

This

1 Tim. 4. 1  
2. 3.

\* Mat. 11.  
20---24.

This you must probe by the word of God, if you will have it receyved. Your words and distinctions (without such proof) cannot settle the conscience. I have shewed before that some of the Martyrs dyed in such errors, as your self account fundamentall. Pag 44. & c. Shall we therefore say (as here you teach) that they were vterlie abolished from Christ, and could not possiblie have a lively saving faith withall? God forbid.

(1) Some may erre in fundamentall points, and yet through the mercy of God in Christ be saved: falling therein of ignorance, and not striving against the light of truth, but laboring to walk faithfully with God in that he hath revealed unto them. For proof hereof I have: before alledged, not onlie the example of divers Martyrs, but such also in the Churches of Corinth and Galatia, as before they receyved admonition and better instruction, dyed in their errors which you acknowledge to be fundamentall: And the like among the Israelites that dyed in Egypt, "where they had and used Idols, which & your self esteeme to be a fundamentall sinne, wholly destroying the truth in them that do so. Yet dare I not say but some of these might be saved, by the mercy and in the truth of God which they embraced notwithstanding: and namelie such who erred and dyed, before that admonition came to them, as did to the rest, whereof we read, Ezech 20. 5. 7. 1 Cor. 15. Gal. 5. chap.

† Pag. 44.  
45. 46.

† pag. 28. 92.

" Ios. 24. 14.  
Ezech. 20. 5. 7

‡ pag. 105.  
109.

Much more may and ought we to think thus of Terah Abrahams father (of whom Christ came according to the flesh): Gen. 11. 27. vvith Ios 24. 2. 14. 15. Not to speak of Haran, Bethuel, Rachel, and the like then, who did all of them serve the Lord by Idols. Yea though it had been so, that Rachel had dyed before (as she did presentlie after) that commandement given by Jacob to his household and to all that were with him; for putting away the straunge Gods or Idols that were among them. Gen. 35. 2. 3. 4. 16. 18. vvith Gen. 31. 16. 19. 30. 34. & 24. 4. 15. 50. & 11. 27. 28. Ios. 24. 2. 14. 15. 23. 24. So far am I from being of your mynd, who think the truth wholly destroyed in all such as have served Idols, or held any other fundamentall errors.

Consider also the Ethiopian Churches, which retaine many of Moses ceremonies and of the grosse points of Popery: And the Greek Churches, erring greatlie of old about Free will, and since that tyme about the Person and proceeding of the holy Ghost, besides other very great errors among them. Not to speak of the Lutherans, holding (with other errors) that of Consubstantiation, which by necessarie consequence overthroweth Christs humane nature, and therefore is fundamentall in your owne account. Will you now say, that none of these can have a lively saving faith? I dare not be of your mynd. I hope and am perswaded otherwise. Nay even for the Papists and others of whom you speak, I dare not with you, say peremptorie of them all, from the first arising of their errors, they are vterlie abolished from Christ. My reason I shewed before out of the Papists owne doctrine. To which I refer you, with this note: that

† pag. 47.



\*Exo. 33.19  
Rom. 9.15.

that as on the one hand I acknowledge God sheweth mercy to whom he will; so on the other hand I am perswaded (neither can I see otherwise by the word of God, but) whosoever liveth and dyeth a Papist and member of that Church of Antichrist, in the knowledge, profession, and maintenance of that Religion, in the parts thereof, can not of vs be esteemed to live and dy in the state of salvation. (And this I speak as of all such generallie, so speciallie of them which have lived spure the height and clearer manifestation of that apostasy.) 2 Thes. 2.3--12. Rev. 13.8.11. & 17. & 18. & 19. chap. Such also take I to be the case of the Anabaptists, Arrians, and the like, departing from true Churches, and being once condemned. Tit. 3.10. Heb. 10.25.28. 1 Joh. 2.19. Iud. ver. 19.

pag. 83.

This being noted, I could now further alledge, against your peremptory condemnation of all such as have held any fundamentall errors, that even your selves, pea the chiefest pillars of your Church, are of a contrary judgement herein. And for proof I could cite D. Whirgiff (now your great Archb.) in his last book against Mr Cartwright. But because where sound judgement is needfull in questions of Religion, his testimony is but of small value, I will not stand upon it: but refer you rather to Mr Jewell, a Prelate also, yet a man otherwise worthy to be revered both for his sufferings in Q. Marpes daies, and for his gifts and labours employed in defence of sundry points of the truth against the Papists. This Mr Jewell alledging the examples of Papias, Apollinarius, Victorinus, Tertulianus, Lactantius, and others in former tymes, confesseth that both they defended the heresy of the Chiliaists which said, that Christ after the generall judgement should dwell here a thousand yeares together vpon the earth: and yet notwithstanding were godly, and worthy members of the Church of God. So also he thought of Irenaeus, though he held besides the former heresy, this also, that Man at the beginning, when he was first created, was vnperfect. And of Hilary, who affirmed both that Christ received not flesh, of the blessed Virgin, and that the flesh of Christ was impassible and could feel no grief. Also of the Picardes, concerning whom when Harding the Papist objected, that sometime they pulled out their eye and cast it fro them: he answered, it was an error of simplicity, if they did it, much like the error of Origen and others who helded themselves for the Windome of heaven. Which two last things, of the Picards and Origen, it may be you include in your second sort of fundamentall errors, and the other before in your first: and so account them all without saving faith, and utterly abolished from Christ. Yet you see, the chief governors of your Church, are otherwise minded. Pea and your Church it self: for Mr Jewells books were published with consent and speciall privilege thereof. Note this well.

Church Deface  
of the Apo-  
logy. Pag.  
337.338.

& Ibid.

Ibid. pag.  
353.

Hemels Rep.  
no Harding.  
Pag. 119.

(2) Some againe who erre not in any fundamentall point (as you distinguish) yet no doubt shall perish and be condemned. As, for not respecting the poore and people of God, for worshipping obedience to Christ, but starting of heart from God, for want of satisfaction, for hypocr

trifling contention, wicked life &c. Mar. 25. 41-46. Ioh. 3.36. Mar. 23. chap. Rom. 2. 8. 1 Thes. 4. 3-6. Ephes. 5. 3-6. Gal. 5. 19. 20. 21. **Rei.** whether can you be ignorant but that "curse and death by the Law of God is threatened to all sinne, even to the least. Hea and that the very infants, through originall sinne alone, are subiect hereunto. Rom. 5. 14. 1 Cor. 7. 14.

"Deut. 27. 26  
Rom. 6. 23.  
Exec. 18. 10. 11  
Iam 2. 10.

For your defence therit is not sufficient, though it were graunted, that you hold the Foundation, and erre not in any fundamentall point. Your persisting in false worship and disobeying the ordinance of Christ (howsoever you consider it) sufficeth to make your estate vnlawfull, and subiect to condemnation, God imputing it vnto you. Thus at once all your building and defence of your Church falleth to the ground.

But yet (that you deceiue not your self nor your Reader in this point) amere more I mnd if your Church do not also hold and mainteine sundry Fundamentall errors, against the true faith of Christ. For example,

Fundamen-  
tall errors in  
the Church  
of England.

1. Your self say before, "that your Church holdeth all outward gouernement and ceremonies to be vnwritten and vacertayne, but at the arbitrary appointment of the Church and Magistrate &c. That this is a fundamentall error appeareth thus, 1. It both wholie take away and amittilate the second commaundment. 2. It maketh Christ the Souerain inferiour to Moses the seruant. 3. It vpholdeth these and the like fundamentall errors, viz, That it is not written nor certaine, but at the Churches and Magistrates pleasure, Whether the Pope be to be head of the Church, or Christ onelie; Whether now we may retayne the Priesthood of Levi, the Passouer, Circumcision &c. For these concerne the outward gouernement and ceremonies of the Church.

\* pag. 28. 35.

2. Your Church holdeth that Christ in his soule descended into Hell. Which I haue shewed before to be your Churches opinion. And who knoweth not, that Whitgift B. of Canterburp, Bilson B. of Winchester, Chaderton B. of Lincolne, with other the pillars of your Church, do thus hold and mainteine? And that it is Fundamentall, your self I suppose will not denie. See but your owne book against D. Bilson, about this question: Pag. 92. 127. 133. 148. 156. 162. 165. 174.

Pag. 116.

3. Your Churches Ministry, worship, confusion, and gouernement are such, as they profane and disanull Christs office of Mediation, that is, of his Prophecy, Priesthood, and Kingdome. That this is Fundamentall, against the true faith of Christ, these Scriptures prove, Deut. 18. 18. 19. Heb. 3. 4-6. Mat. 6. 24. Luk. 19. 27. Rom. 6. 16. Col. 2. 8. 19. 20. 21. 22. 1 Thes. 1. 8. 2 Cor. 13. 12. Ioh. 3. 36. Ier. 4. 18. That your Churches corruption is such, I haue proved in another treatise both by the Scriptures and your owne writings. viz: In a treatise of the Ministry of the Church of England. Pag. 30-35.

4. Your Church forbiddeth Mariage & Meats. Of which the Apostle saith expressely, it is a departing from the faith of Christ: and therefore Fundamentall. See 1 Tim. 4. 1. 3. 4. Epl. 2. 1-3. And before, Pag. 137. 140.

7. Your



5. Your Church persisteth (and persecuteth such as refuse) to worship the beast and his image, or to receyve his marke in the forehead or hand. That this bringeth damnation, and is Fundamentall against the commandments of God and faith of Jesus, see Rev. 14. 9. 10. 11. 12. & 17. 1--6. & 18. 2. 3. 4. 5. 2. Thes. 2. 3--12. Exod. 20 4. 5. That it is your case, appeareth by your Hierarchy, Leiturgy, confusion of people, Courts, Canons, Dispensations, Licences, Suspensions, Excommunications &c. practised, maintained, and perbeld unto, by your Church, Ministers, and people, framed also according to the image and fashion of the Romish Apostasy: Which your selves confesse to be that Beast, spoken of in the Revelation.

6. Together with these, remember also the particulars which I noted before concerning this point. Pag. 22. 31. 60. 63. 73. 94. 103. 114. 122. 126. 129. 133. In which places you may find divers the like, with further proof thereof. And so for the present let this suffice, till we see what your next Reply can bring against it.

The Scriptures alledged against you, what man of conscience knowing your estate, durst ever open his mouth to say they were abused or misapplied? When the Corinthians did but neglect to excommunicate one wicked man from among them, the Apostle fitly alledged this saying, *1 Cor. 5. 6.* A little leaven leaveneth the whole lump. How is it then abused when we applie it to your estate, which swarmeth with so manie known wicked men, and yet hath not the power of Christ to cast out any one from among you? That I say nothing of the other infinite corruptions among you touched before. Pag. 63. &c.

But in deed if these Scriptures be in anie respect not fitly applied, it is in this that your corruptions are so many and so abominable as you had need of far sharper corasives and other more deadfull sentences of Scripture to be applied to your estate. Such as these be, If any man worship the Beast and his image, and receive his marke in his forehead or on his hand, the same shall drink of the vine of the vvrath of God &c. Rev. 14. 9. 10. 11. They that receive not the love of the truth that they might be saved, God will send them strong delusion to beleieve lyes, that they may be damned &c. 2 Thes. 2. 10. 11. 12. He that obeyeth not the Sonne shall not see life, but the vvrath of God abideth on him. Ioh. 3. 36. To them that are contentious, and disobey the truth, and obey unrighteousnes: shalbe indignation and vvrath, tribulation and anguish vpon the soule of every man that doth evill. Rom. 2. 8. 9. Those myne enemyes (saith Christ) which would not that I should reigne over them, bring hither and slay them before me. Luk. 19. 27. I protest to every man that heareth the words of this book, if any man shall adde unto these things, God shall adde vnto him the plagues that are written in this book. And if any man shall diminish of the words of the book of this prophecy, God shall take away his part out of the book of life &c. Rev. 22. 18. 19.

And marke these clauses well, If any man worship, If any man adde, If any man take away, The soule of every man, I protest to every man, &c. None is excepted. Let every man therefore mune your estate, betimes

to deliver his soule from the fierce wrath of God: Your estate (I say) wherein there are so manie things added, and so manie things taken away from the ordinance of Christ. And those also, marks of the Beast, even a multitude of abominations, derived from Antichrist, that sonne of perdition.

And will you yet perswade men, that this is but some taint of evill in a Christian? Can you put no difference between the sinnes and infirmityes of Christians walking in the faith, and the impieties of Antichrist and doctrines of Divels making departure from it? Know you not that even the Apostles themselves were subject to the former, and yet were who? free from the latter? Or are you grown so presumptuous against the holy Ghost, as what it directlie teacheth to be\* doctrines of Divels; fornications and abominations of the vvhore of Babylon; Apostasy of Antichrist the man of sinne; that you dare say, is but as the taint of evill in a Christi? Belike you would have vs see this very Prophecy fulfilled in your self, viz, that you are led vvith the Spirit of error, and have your conscience seared vvith an hote iron. Tim. 4. 1. 2. Otherwise how could you thus lewdly speak lyes in hypocrisy, if you were guided by the spirit of truth, and made any conscience of that you say?

But yet further to shew that you have gotten the very habit of falshood you shame not to call that a vvicked sclander which all the world may see is most true. For proof whereof compare but your Replies here, with the Jesuites Notes vpon 1 Tim. 4. Thus they write, first in their marginal notes, We see plainly by these vvords such abstinence onely to be disallowed, as condemneth the creatures of God to be naught by nature and creation. Then in their Annotations following they labour to prove that here the Apostle speaketh of the Manichees, Encratites, Marcionists &c. Touching whom they say, They thought that Mariage vvas of Sathan, and condemned divers creatures, as things by nature and creation polluted and abominable. And then they adde, Lo these vvere the Hereticks and their heresyes vvich S. Paul here prophecyeth of that forbid mariage and meats, as you have heard &c. These are their owne vvords. And thus they labour in vaine (as D. Fulke in his answer tels them) to post over the crime from themselves to the old Hereticks, vvho vvith as good reason might post it of from one to another, the Manichees to the Tacianists, and the Tacianists to the Manichees &c.

Now let the Reader well mynd your Replies in this place, and compare them vvith this dealing of the Papists: and then let him judge how you are scandered vvith a matter of truth, when I sayd you runne into the Papists tents, and fight vvith their vvweapons, to shift of the evidence of this Scripture against you, by posting it over from your selves to the Hereticks of old, Martion, Tatianus &c. But thus in deed you do still shew your brazen forehead and seared conscience.

Touching Corah, Dathan, Abiram &c. besides that I have answered to your Reply in the Second exception (Pag. 13.) I have also purposed

Luk. 22. 24.

Rom. 7. 23.

Gal. 2. 11. 12.

13. 14. 1am. 3

2. 1 Ioh. 1. 8.

10.

1 Tim. 4. 1. 3

Rev. 17. 4. 5.

2 Thes. 2. 3.

Rh. m. T. A.

on 1 Tim. 4.



in many particulars compared their case and yours together, in the Sixth Reason: Pag. 130. Which if you can, you may refute in your next: or by silence give place to the truth.

Pag. 139. 140 Where I proved by sundry other Scriptures, compared with this to Timothy, that the Romish harlot and her children are here properly and specially deciphered, you answer not one word unto it. Nay you are so turned out of all your shifts, as even now when you would shift it off to Marcion and Ticianus, you give more evidence that it resteth on your owne heads, rather then on theirs. And this I prove by comparing together your saying here, with the Apostles there. You say here that Marcion and Ticianus did Fundamentally fall from the faith, because they simply forbad those good ordinances of God, Marriage and meats, even against the light of conscience and nature, presumptuously quenching the instinct thereof. Now if this were so Mr Iacob, then (by your owne saying) they did not speak falsehood in hypocrisy, but in open and presumptuous blasphemie. Whereas the Apostle noteth such expresse lie, as speak lyes in hypocrisy, 1 Tim. 4. 2. 3.

And such in very deed I proved your case and the Papists to be, in my former answer. Pag. 137. & c. Against which you can bring nothing at all. Yet you blush not to say you passe by my questions and demands about the Papists and their errors, as more vayne then pertinent. Whereas in deed the truth is, that the questions and reasons do so nearly concerne both the Papists and your selves, as you dare not medle with them. Otherwise if you could, you should at least not onely have said, but some way proved them to be vaine. But this labour it may be you reserve to your next Reply. If so, then examine them in particular, and shew the vaintie of them from point to point. Els know they are so pertinēt, as here againe you are brought to a playne Non plus.

And because in my former answer I did but brieflie touch that point of your speaking lyes through hypocrisy, I will for further evidence of this Scripture against you, mention here some few particulars mo. 1. It cannot be denied but you worship God by a Service book taken out of the Popes portuls, and by many other the inventions of men: Yet you pretend that you worship God in spirit and truth according to his word. A lye in hypocrisy. 2. Your Churches, Ministers, and people, stand subject to other Archbishops and Lordbishops then Jesus Christ, and to their Courts, Canons, Excommunications, & c. Yet you beare men in hand that you receive Christ only as Lord and King of the Church, and obey his Lawes and ordinances. Another lye in hypocrisy. 3. Your Hierarchie and whole Ministry from the highest Archbishop to the lowest Priest, is Antichristian in your offices, entrance, administration, maintenance: Yet who knoweth not that in all these you perswade the world you are the Ministers of Jesus Christ? Falsehood in hypocrisy. 4. You kill, banish, and imprison us because we separate from your Antichristian estate, and endeavour to keep the faith and ordinance of Christ: Yet you give

showe out that we suffer more then we need, that we are iustlie punished as  
examples to the State, as Schismaticks, Hereticus, seditious & c. No  
more lyes in hypocrisy. 5. Finally, even the truths which you teach and  
professe, what are they els in your estate but the sheeps clothing of your  
wolvish Hierarchie and Priesthood, by meanes whereof you deteive and  
debauch the more? Lo here a tast of your speaking lyes in hypocrisy; and  
if you will also of your consciences burnt wvith an hote yron.

Besides these in your Church, note also in your self in particular, how  
even here you do sleaunder me, and yet pretend that it is I which sleaun-  
der you.

Neither sufficeth it you in this one place to do it once, as I  
shewed before: Pag. 149. But here againe you will needs double it, that  
we might the better note this propertie in your self, which yet you shame  
not falsely to lay upon me. And because you will not seem to want colour  
for it, you pretend this, that I say the words of your first Reply inpor-  
ted such onely to depart from the faith, as fall from it totally: To depart  
from the faith (I say) so, as in that estate they cannot by the word of  
God be esteemed true Christians. For this was the point which I pro- Reason. 7.  
ved, and you tempered. Now touching this matter the case is so verie Pag. 135.  
plaine, as I neither need nor will do anie more (for your conviction there-  
in) but set downe your owne words, as they were at first, and then with  
a note concerning your dealing spure, leave the iudgement thereof to the  
Reader: when he shall have compared together the words of your Reply  
and of my Answer. Neither of which you love to keep unto.

For your words then, thus it was: When against your Church I  
had proved by the Apostles testimonie, that forasmuch as all such depart  
from the faith, as forbid Mariage and Meats: therefore also your Church so  
doth, vvhich not only forbiddeth these things, & the true Ministry & vvor-  
ship of God vvithall, but also commaundeth a false, &c. You did then an-  
swer thus, word for word, The Popish forbidding of Mariage and of Meats,  
if they vv ere no vvorse, doth not make them departers from the faith totally.  
No more could their Hierarchie & ceremonies simply: Neither do they make  
vs (the Protestants) to be such. The Papists fall from Christ in other points,  
namely, The Papall supremacy &c. These were your words then. The  
other clauses which now you have annexed in the Margent and Reply it  
self (though they help you no whit neither, yet) were they added spure you  
received my Answer: as I noted before, Pag. 141. Let the Reader iudge  
this: And vvithall, these two things, 1. That now you note in the mar-  
gent both here and in the Eight Reason following, that you think the  
vvord fundamentally fitter to be here vsed, then the vvord totally. And  
vvord fitter, I pray you, but because this vvord totally implieth that di-  
tinction which I inferred thereupon in my Answer, Pag. 146. &c. 2. That  
whereas you did at first annere a clause concerning the Apostles meaning  
that in these points they depart from the faith, not absolutely and vvholly, that  
also is so far from helping you, as it maketh altogether against you, how  
looner you would perswade otherwise in this your latter Reply (both in  
the

Reason. 7.  
Pag. 135.

Pag. 136.



the beginning and end thereof.) Pag. 141. 142. Which will yet more fully appeare even to the most simple, whensoever you shall answer the particular questiōs and obiections, which I propounded in my former Answer, concerning the Papists and your selves. For which cause also it may be, you were the more willing to passe by them, being in deed asrapd and unable to deale with them.

But to let this passe, let others now iudge (by that which hath ben said) on whom the sclaunder lyeth. And note you by the way, that it is the common woont of sclaunderers, to impute that to others vnder some pretence or other, which in verp deed they do themselves, pea and that often with an impudent forehead.

Of your vaine distinction of fundamentall errors, and of the necessitie which lyeth vpon you to answer the particulars which I objected about the Papists and your selves, I have spoken here before. If it stop not your mouth (as I suppose it will) yet let it teach you at least to take heed, that your next Replye be lesse vaine, and more pertinent, then these former have ben.

In the last place (when all other shifts fayle) you would hale in againe, to help at a dead lift, those good but dead men, Mr Cranmer, Ridley, &c. whom you do neuer linne calling vpon, as if you would give them no rest, till you had brought them vp even from the dead, to beare witnesse on your side. But I have shewed before so great difference between your case and theirs, as they can not help you at all. And now I tell you further as Christ hath said of old, If you heare not Moses and the Prophets, neyther would you be perswaded, though one rose fro the dead againe.

All these things considered, I hope in your next you will either by the word of God iustify, that you depart not from the faith, in your leiturgy, Hierarchy, confusion of people, forbidding of Meats and Mariage, persecution of the truth &c. or els peeld, that in such estate you do in deed depart fro the faith, and therefore cannot therein by the word of God be esteemed true Christians.

#### Chap. 14.

The Eight Reason against Mr Iacobs Assumptiō afoersaid.

Fr. Johnson.

If the Apostle account them denyers of the faith, and worse then Infidels, and consequently no true Christians, who (though they doe hold other truthe of the Gospell, yet) provide not for their household: Then how are such to be accounted, who (though they professe some truthe of the Gospell, yet) are not true worshippers of God, but eretute or submit vnto a false Ministry, vvorship, & government ecclesiasticall? (Which to be the estate of the Ministry and people of the Church of England, appeareth as aforesaid, in their Canons, Articles, Book of Common prayer, &c.)

But the first is true. 1 Tim. 3. 8. Therefore &c.

This

H. Iacob his 1. Reply to the 8. Reason.

**T**His your Eight Reason is thus much: viz. *Like as it is for a professor, not to provide for his household: so is it to hold the Hierarchy &c. But that is to deny the faith, and to be worse than an infidell.* Ergo so are we in England.

Those very answers to the last Reason, do fully and flantly satisfy this also; *I mean Fundamentally, as in the last Reason before I have shewed.* Eyther against the Assumption, namely that it is not meant simply of denying the faith, nor wholly, but in this point onely: Or els the Proposition, as being meant of such, as neglect their families against the light of their consciences, and the manifest instinct of nature.

Er. Iohnson his Answer to Mr Iacob

1. Reply to the 8. Reason.

**F**or answer of this Reason, you refer vs (both for Proposition and Assumption) to your answer to the last Reason. But there I have proved those your answers to be untrue. Therefore yet we have no answer either to that Reason, or this.

(As for your new meaning; now (and not before) noted here in the margin, although it help you no more then the other, yet tell me in your next, where you learned thus to confound things that differ so much one from another. For now your Reply to both these Reasons is such, as if wholly and fundamentally were all one. Or els what have you said? But this (Mr Iacob) is to confound, not to distinguish, as you pretended before, Pag. 135. 142. Men may erre fundamentally in some points of the faith, who yet erre not wholly in all. The Papists at this day (you confesse your self;) do erre fundamentally in some things, as in Justification by works, the Popes supremacy, the Masse, &c. Will you therefore say, they erre wholly in all? Do they not, howsoever they erre otherwise, yet notwithstanding hold also these and manie other truths, viz, That there is but one God, and three persons in the Godhead; That he made heaven and earth and all other things, and that of nothing; That the Sonne (not the Father, or holy Ghost) took flesh of the Virgin Mary; That the bodies of the dead shall rise againe at the last day, &c. Likewise for the Corinthians and Galathians of old, of whom also you confesse that they erred fundamentally in some points, as about the Resurrection, Circumcision, &c. Shall we therefore think that they held not any one point of truth, but erred wholly in all? The Scripture it self both witness the contrary: as may be seen throughout the Epistles sent to those Churches. How sencelesse then and confused is this your new coined meaning? Touching which I thought to adde thus much here, besides that which I spake concerning it in the last Reason before.)

Let the Reader moreover observe, that both there, and here, and in your Reply to the Reason following, the power of the truth so prevaileth against you, as you cannot but graunt, you depart from and deny the faith, in your Ministry worship and governement ecclesiasticall: As appeareth in your Canons, book of Common prayer, Articles, Injunctions, persecution, &c.



Pag. 156.

All which beeing mentioned as proofes thereof, in these seve rall reasons: when now they should be defended, if you would maintaine your frauding, behold you are as mute as a fish therein. And not that onely, but in your Reply to the next Reason following, you graunt that in these things we may and ought to separate from you. Which is directlie to peeld vs the cause: Thus soundlie you answer vs, and dispute for your selves.

H. Iacob his 2. Reply to the 8. Reason.

**T**O this your Eight Reason and defence thereof, I aunswer as before: if you take the Apostle to meane, such neglecters of their household as deny the faith, not Fundamentally nor against the instinct of nature, but only against convenient Christian providence, and no otherwise: then I deny your Assumption. If the Apostle meane of such, as neglect their families against the light of conscience, and natures instinct, then I deny the Proposition. This I say, because the Apostle may very well meane both these, but in diverse measure and proportion of sinne: but then this concerneth not vs, Even so as I have said to your former Reason. Note also, if this were a true Reason, it maketh Maister Cranmer, &c. deniers of the faith, and not true Christians also. For maintenance whereof, you have here not one poore vvord at all.

Tovvching that you say we cannot deny, but graunt, that we departe from and deny the faith in our Ministry: I have told you how, in my answer to your 7. Reason, Also see my Replies to your 2. Exception.

Fr. Iohnson his Aunswer to Mr Iacobs

2. Reply to the 8. Reason.

**N**OW that all your shifts fayle, you come with Ifs and Ands, If the Apostle meane this, and If he meane that &c. As if the Apostles words were not plaine, so as the meaning may easily be discerned of anie that is not wilfullie blind. Read and mynd in all such cases and Scriptures that which is written, Prov. 8. 9. with Act. 28. 26. 27.

But you say the Apostle may very well meane, both such as neglect their household against convenient Christian providence, and such as do it against the light of conscience and natures instinct. If the first, then you deny the Assumption, that is, the Apostles owne saying. And thus againe you give the holy Ghost the lye. If the latter, then you deny the Proposition. And then you must prove, that thus they do it. For who knoweth not, that such will not (for this case, any more then you for yours) confesse that they do it against light of conscience &c. Nay will they not say, as stiflie as you, that this concerneth not them? And moreover is not that also which is light in one mans conscience, often darke in another mans by one meanes or other?

See it in an example. One of your professors in London runneth to all your Sermons and Lectures from place to place throughout the City, every day and every houre. By this meanes he neglecteth his familie.

Now

Now tell him he doth it against light of conscience and natures instinct. He denies it, and saith he doth it not so, but as being perswaded in his conscience that he must first seek the kingdome of God, and that then all outward things shalbe cast to him and his. Hereupon (in a blinde zeale) he doth, as aforesaid. Now tell me, Is not this man notwithstanding within compasse of the Apostles rule here spoken of? Yet will he stand against it for his ease, as stiffe as you for yours: pea and alledge for himself more colour and show of Reason, then you do or can for you: Hierarch &c. So then both the Proposition and Assumption stand firme against you, and therefore also the whole Reason.

Now here againe, being loth (belike) to give them any rest, you call for Mr Cranmer &c. As if they were your Pages, to waite at your heeles on every call, and to serve your turne at every need, whether they will or not. Never were poore men in all the world (I think) made such a stale. But they serve you accordingly. They let you commaund, and go without. For every where you commaund their names, and yet alway go without their fellowship. As I have shewed before in particular: Pag. 40. 41.

Touching your graunt, let the Reader note here againe, that you perld, you depart from and deny the faith in your Ministry &c. You say, you have before told us how. But what you have said before is there answered and taken away. And besides, for us it is sufficient, that it is done. Look you vnto it, how you do it. It may be, some of you do it of ignorance; some of knowledge against the light of your owne consciences; some for feare of men; some for love of the world; some of contention, or vaine glorie; some for their profit, pleasure, ease, honour, quietnes, or the like. Thus I deny not but in the manner of doing, there may be among you in these respects a divers measure and proportion of sinne. But this concerneth not us; but your selves to look vnto: and that greatlie.

## Chap. 15.

The Ninth Reason against Mr Jacobs  
Assumption aforesaid.

Fr. Iohnson.

They which do otherwise teach, and condescend not to the wholesome words of our Lord Jesus Christ, and to the doctrine which is according to godlines, all such by the rule of the Apostle are to be separated from, and therefore cannot in that case by the word of God be deemed true Christians; 1 Tim. 6. 3. 4. 5.

But such is the case of all the Ministers and people of the Church of England, in their ministry, worship, and Church constitution: As appeareth both by the severall points of their false doctrine elsewhere noted, and by the proofes here before alledged out of their owne Canons, Articles, Injunctions, &c. • Points of  
false doctrine:  
Pag. 61.  
63. 135. &c.

X.

Therefore



Therefore all the Ministers and people of the Church of England, in their Ministry, worship, and Church constitution, are by the rule of the Apostle to be separated from, neither can in that case by the word of God be deemed true Christians.

H. Iacob his 1. Reply to the 9. Reason.

**T**His your last Reason is: *Separate from them that teach otherwise then the truth.* 1 Tim. 6. 3. 4. 5. *We holding those Articles, do teach diverse things in the Hierarchie &c. that be otherwise then is truth.* Therefore we must be separated from, and consequently we are no true Christians.

This is a fallacy also, Separate from such, Ergo separate wholly. See my 1. and 2. Reply afore to the third Exception, also the Answer to the two last Reasons of all, the 7. and 8. We graunt therefore, so farr forth as we hold otherwise then trueth, so farr separate from vs, but not any farther at all: not wholly, or absolutely. And so the Apostle here meaneth. Wherefore briefly: Because you prove vs not wholly to deny the trueth, nor *fundamentally*, nor *obstinately*, *perversly*, and *desperately* any part thereof, like those Iewes Act. 19. 9. whom Paul separated from, which he did not from all other Iewes, Act. 13. 14. & 16. 3. & 21. 23. 24. 26. & 3. 1. Therefore you ought not vvholly to separate from vs, Neither to condemne vs vvholly as abolished from Christ, no more then Maister Crammer & Ridley were vvith their Congregations in King Edwards tyme. And thus our Assumption in the beginning, standeth firme, *The doctrine in the booke of Articles, is sufficient to make a true Christian.*

Cōclusion

1M. Barrow  
Mr. Penny.  
Mr. Iohnson

The contrary vvhereof, is such a Paradox, as hath not ben heard of till this day: All reformed Churches in Europe doe and have alvvayes held otherwise. Themselves<sup>t</sup> heretofore have acknowledged and professed it. The holy Martyrs that lived in King Edwards dayes, and dyed in Queene Maries dayes, must be othervvise cut of from Christ, vvho vvere true Christians by vertue of this doctrine and the practise thereof, or verily not at all. But now it is vvonder, vvhat extreame passion hath driven them to this denyall. Surely they see that it convinceth flatly (as indeed it doth,) their peremptory separation: And therefore, rather then they vvould seem to have erred in so mayne a point: vve cannot but thinke that meere desperatnes, hath driven them to it. Neverthelesse, all this vve leave to the Lord, vvith the iudgement thereof, vvho hath the hearts of all men in his hand: not only to search the secrets; but also to turne and dispose them, even as it pleaseth him.

Fr. Iohnson his Answer to Mr Iacobs

1. Reply to the 9. Reason.

**T**O this Reason you answer, It is a fallacy, Separate from such: Ergo separate vvholly. But how shew you any fallacy therein? You bid us see your Replies to the third Exception, and two last Reasons of all. Well we have seen them, and finde nothing there but against your self, as hath ben shewed. So this Reason and the rest stand still vnanstwered, and strong against you.

And

And that we may not doubt, but your self also see it, howsoever you seem to plead the contrary before, therefore now you graunt it (and so yeeld the cause) both in expresse words, and by not defending the points of false doctrine, wherewith you were charged, neyther your Canons, Articles, Injunctions, &c.

In expresse words, when you say, you graunt, that so farr forth as you hold otherwise then truth, so far we may and ought to separate from you. Loe here what the evidence of the truth (against which you have struggled so long) hath now at length drawen from you. The truth is mighty, and prevaileth.

But you adde, that we must not separate from you any further, then as before: not wholly or absolutly: and so (say you) the Apostle <sup>1 Tim. 6. 3. 9</sup> here meaneth. First of all, let vs know what your self meane hereby. If you meane that we must not for your other defection forsake the truths which you hold, I answer that we doe it not, and this your self know well enough. And in this sence your meaning comes nothing neare the Apostles. You say your selves, you have separated from the Papists: yet you neither can nor will say, that you have forsaken the truths which the Papists hold: As, that there is a God; that there be three persons in the Godhead; that Jesus Christ is the Saviour of the world; that God made heaven and earth; that there shall be a resurrection of the iust and uniuert &c.

But if you meane, that because of the truths which you professe, therefore we should not separate from you: then first you contradict your self, having graunted that we must separate from you, so farr forth as you hold otherwise then truth. Secondlie, you condemn your owne practise in your separation from the Papists, notwithstanding the truths they professe. Thirddie, in this sence also your meaning comes nothing neare the Apostles meaning. Thus therefore is evident, both that there is no fallacy in the Reason, but that it is playne and forceable against you: And that you have directlie in expresse words given vs the cause, and acknowledged our separation to be lawfull from your Ministry, worship, Assemblies, &c. because in these you hold otherwise then truth.

See the particulars before, pag. 63 &c.

And as in expresse words you yeeld it, so in deed you shew it, in that you leaue without all defence (as unlawfull and to be separated from) your Ministry, worship, Church-governement, Doctrine, Canons, Articles, Injunctions, &c. mentioned both here, and more particularlie in the First and Second Reasons before: which thing we wish the Reader well to observe. And because we are fallen againe into mention of your false doctrine, to the end that the Reader may yet more see the deceitfulness of your dealing and insufficiencie of all your answers: therefore it shall not be vncomely to set downe here, some such points of false doctrine as heretofore have ben obiected against you. They are as followeth:

1. That though the open notorious obstinate offenders be partakers of the Sacraments, yet neyther the Sacramentes, nor the people that ioine with them, are defiled thereby, **Which doctrine is contrary to the truth of God**

False doctrine in the Church of England,



and in the  
defenders  
these of.

**God in these Scriptures**, 1 Cor. 10. 17. Hag. 2. 14. 15. 1 Cor. 5. 6. & 10. 28. 2 Cor. 6. 14. 15. 16. 17. 18. Gal. 5. 9. Mat. 18. 8. 9. 15. 16. 17. 18. 19. Exod. 12. 43. Levit. 15. 4. 5. 6. 7. 31. & 11. 24. & 13. 45. 46. & 19. 7. Num. 5. 2. 3. & 19. 21. 22. Iosua. 7. 11. 12. & c. Ezra. 6. 21. 22. Jer. 3. 1.

2. That the planting or reforming of Christs Church must tarrie for the Civill Magistrate, and may not otherwise be brought in by the word and spirit of God in the testimony of his servantes, except they have authoritie from earthlie Princes. **Which doctrine is against the Kinglie power of Christ, and these scriptures**, Mat. 28. 18. 20. Actes 3. 23. 1 Cor. 1. 27. Psal. 2. 6. 9. 10. 12. Esa. 9. 6. 7. Zach. 4. 6. & 6. 12. 13. Dan. 2. 44. & 7. 27. & 9. 25. Mich. 5. 7. 1 Cor. 14. 27. with 1 Thes. 4. 8. Phil. 2. 6. 12. 1 Tim. 6. 13. 14. 15. Rev. 1. 5. & 12. 11. & 14. 12. & 17. 14. & 19. 16. & 20. 4.

3. That the true visible Church of Christ is not a separated company of righteous men and women, from the Idolaters and open wicked of the world, but may consist of all sortes of people, good and bad. **Which doctrine is contrary to the paterne of Christs Church, throughout all the scriptures**, Gen. 4. 26. vwith 6. 2. Exod. 4. 22. 23. Levit. 10. 10. & 20. 24. 25. 26. Psal. 24. 3. 4. Ezra. 6. 21. 2. Chron. 11. 13. 16. Nehem. 10. 28. Eze. 22. 26. With 44. 23. Zeph. 3. 4. Mat. 3. 10. 12. Act. 2. 40. 41. 42. & 19. 9. Rom. 12. 1. 8. 2 Cor. 6. 17. 18. 1 Pet. 2. 9. 10. Rev. 14. 9. 12. & 18. 4. & 21. 27. and 22. 14. 15. & c.

4. To mainteine this error of their confused order and mixture of all sortes of persons together, they pervert the Parable of the tares, Mat. 13. 24. teaching that all are the Church, and that they may be retained and communicated withall, in the Church. **Which doctrine is against the truth of the scriptures, & against our Saviours owne interpretation in the 38. verse, who teacheth, that by the field is meant the world, in which his Church is militant here on earth. And as therein there is the good seed, the righteous, the Children of the Kingdome; so there are also tares, hypocrites, the children of the wicked: who as they are often espied in this life by the righteous servantes of God, and being discovered are here cast out of the Church in the Name and by the power of Jesus Christ; so shall they in that great day be perfectlie severed from the good by the Angels: howsoever here in the meane tyme making profession of the truth and having a show of godlines, they be suffered to grow together with the good seed, and be with the hypright of heart reputed members of the Church on earth.** Note also, that the Church because it is the Temple, House, & kingdome of God on earth, wherein he dwelleth by his spirit and ruleth by the scepter of his word, as also the gate of heaven through which he bringeth vs into his kingdome of glory after this life, is therefore by Christ in this place called the Kingdome of heaven, though yet it be here in the field of this world. Mat. 13. 19. 24. 37. 38. 41. 43. 52. compared with Gen. 28. 17. 1 Cor. 3. 16. 17. 2 Cor. 6. 16. 17. 18. Ephes. 2. 21. 22. Mat. 8. 12. & 16. 18. 19. 28. & 21. 43. & 22. 12. 13. 14. & 25. 1. & c. Luk. 8. 1. & 11. 20. & 13. 18. & 17. 20. 21. Ioh. 1. 49. 51. Act. 1. 3. 1 Tim. 3. 15. & 3. 24. 25. & 6. 3. 5. & 2. Tim.

2. 10. 21. & 3. 5. And further, if Christs meaning were that men should here still beare and partake with the known wicked and prophane, notwithstanding that their estate, then by this it would follow that there should neyther be use of Excommunication in the Church, nor punishment of malefactors in the Common-wealth. Which could not but be the destruction of both: And is directlie contrary to the doctrine of Christ and his Apostles, in other Scriptures: As namelie, in Mat. 18. 17. 18. and 26. 52. Rom. 13. 4. 1 Cor. 5. chap. 1 Tim. 1. 20. Finally, this their doctrine of Hollarb, is against the expresse commaundement of God, the heavenly order of Christ in his Church, and the continuall practise of the Prophets Apostles and faithfull in all ages: For which see these Scriptures, Gen. 17. 14. and 19. 12. 16. Lev. 18. 29. 30. and 20. 22. 26. Numb. 16. 23. 26. Ezra. 6. 21. & 9. 14. Esa. 8. 12. 18. and 44. 5. & 52. 11. Jer. 15. 19. Ezech. 22. 26. zach. 2. 7. & 8. 21. 23. Mal. 3. 16. 17. 18. Mat. 18. 8. 9. 15. 16. 17. 18. Act. 2. 40. 41. 47. and 5. 28. 29. and 17. 4. 7. 34. and 19. 9. Rom. 16. 17. 1 Cor. 1. 26. 27. and 5. 4. 7. 2 Cor. 6. 17. 1 Tim. 6. 3. 4. 5. 2 Ioh. vers. 6. 10. 11. Iud. vers. 3. 21. 23. 23. Rev. 2. & 3. chap. & 14. 9. 12. & 17. 14. & 18. 4. & 20. 4.
5. That the people may tolerate & ioine with open iniquitie in the Church, vntill by the Magistrate it be redressed. Which doctrine is contrarie to these Scriptures, 2 Cor. 10. 4. 5. Mat. 28. 20. Act. 2. 40. & 3. 23. & 4. 19. & 9. 26. & 19. 9. 1 Tim. 5. 22. Deu. 5. 32. & 12. 32.
6. That the gifts of interpretation and application of the Scriptures are a sufficient and lawfull calling to the Ministry, &c Which doctrine is both false and Anabaptisticall, contrarie to the Scriptures, Heb. 5. 4. Rom. 12. 6. 7. 8. Levit. 22. 25. Ezech. 44. 8. 9. &c Numb. 1. 51. & 3. 10. 38. & 16. 40. & 18. 2. 3. 4. Act. 1. 20. 26. & 13. 2. 3. & 14. 23.
7. That the Church may yeeld obedience vnto other Lawes, Canons, traditions, officers and offices, then God hath prescribed in his Covenant. Which doctrine is contrarie to Gen. 49. 10. Mat. 6. 24. Iohn. 10. 4. 5. Rev. 14. 1. & 22. 18. 19. Heb. 3. 1. &c.
8. That the Church may read other mens words vpon a book, and offer them vp to God as their owne prayers and sacrifices in the publique Assemblies. Which doctrine is contrarie to the scriptures, Esay. 29. 13. 14. Rom. 8. 26. 1 Cor. 14. 15. Mat. 6. 6. 9. & 15. 9. Mar. 7. 7. Exod. 30. 9. with Psal. 141. 2. Rev. 5. 8. & 8. 3. 4. Iud. vers. 20. Ephes. 4. 7. 8. & 6. 18. 1 Pet. 2. 5.
9. That it is lawfull to ioine with the Ministry of dumb and Idoll Priests, and to receive the Sacraments at their handes. Which doctrine is contrarie to Mat. 15. 14. & 7. 15. & 24. 24. 25. Esa. 56. 10. Iohn. 10. 1. 5. Num. 16. 5. 9. 24. 26. 39. 40. &c. 1 Tim. 3. 2. & 6. 5. 2 Iohn. vers. 6. 11.
10. That it is lawfull for a Minister of Christ, to cease preaching, and forsake his flock, at the Commaundement of the Lord Bishops. Which doctrine is contrarie to 1 Cor. 9. 16. Esay. 62. 1. 6. 7. Ier. 48. 10. Zach. 11. 17. Iohn. 10. 11. 12. 13. Act. 4. 18. 19. 20. & 5. 29. Amos 7. 12. 13. 14. 15. 2 Tim. 4. 2.
11. That the Church of Christ hath not alwayes power to binde and loose,



to receive in, and to cast out by the Keyes of his Kingdome. **Which doctrine is contrarie to** Mat. 18. 17. 18. Psal. 149. 9. 1 Cor. 5. 4. 5. 12. Num. 5. 2. 3.

12. That it is lawfull for the people of God to heare notorious false Prophetes in their Ministry. **Which doctrine is contrarie to** Deut. 18. 15. Mat. 17. 5. & 7. 15. 2 Iohn. vers. 10 11. 1 Cor. 10. 18. Gal. 1. 8. 9. Rev. 14. 9. 10. 11. & 18. 4. Iohn 10. 5.

13. That it is the Church and house of God, the body and kingdome of Christ, where he reigneth not by his own Ordinances & Officers, but the highest Ecclesiasticall authoritie is in the handes of strange Lordes & Antichristian Prelates: who also gouerne by Romish Cannons, and not according to the lawes of Christs Testament. **Which doctrine and practise is condemned by** Luke 19. 14. 27. Iohn. 15. 14. Rom. 6. 16. Luke. 22. 25 26. 1 Pet. 5. 3. 2 Thes. 2. 3. 4. 8. Iohn. 3. 35. 36. Rev. 9. 3. & 14. 9. 10. 11. & 19. 14. 15. 19.

14. That there may be a prescript Leiturgy and set forme of service in the Church, framed by man. **Which doctrine is contrarie to** Deut. 5. 8. Esa. 29. 13. 14. Mat. 15. 9. Mar. 7. 6. 7. Gal. 3. 15. Iohn. 4. 24. Rom. 8. 26. 27. Ephes. 4. 7. 8. Col. 2. 23.

15. That an Antichristian Prelate, notwithstanding his dignitie (as it is called) spirituall, may be a Civill Magistrate, and obeyed of the people as their lawfull governour. **Which doctrine is contrarie to** Rom. 13. 1. & c. Mat. 20. 25. 26. Mar. 10. 42. 43. Luke. 22. 25. 26. Rev. 14. 9. 10. 11. and 17. 14. 16. 18.

16. That men may giue the titles of Christ Iesus to these sonnes of men, his mortall enemies, to call them their *Archbishops, Lordbishops, Fathers, Lords &c.* **Which doctrine is contrarie to** 1 Pet. 5. 3. 4. with 2. 25. Mat. 23. 8. 9. 10. Esa. 42. 8. and 48. 11. Prov. 17. 15. and 24. 24. Esay 5. 20. 2 Cor. 6. 14. 17.

17. That it is lawfull for a Minister of Christ to be mainteyned in his ministry, by Iewish and Popish tythes, Chrisomes, offerings &c. **Which doctrine is contrarie to** Heb. 7. 12. 1 Cor. 9. 13. 14. 1 Thes. 5. 12. 13. Pro. 27. 26. 27. Phil. 4. 10. 18. Rom. 15. 27. Gal. 6. 6.

**These are the points of false doctrine mentioned\* before in the proof of this Reason. Which you have left altogether vnanswered: as also your Canons, Articles, Iniunctions, &c. And thus are you driven againe and againe (whether you will or not) to peeld the cause.**

**That which you adde in the next place, of your not wholly denying the trueth, nor fundamentally, nor obstinately, perversly, and desperatly any part thereof, is answered before in the second Exception, and sixt and seventh Reasons.**

**Where you say, you are not herein like those Iewes (Act. 19. 9.) whom Paul separated from, which he did not from all other Iewes, Act. 13. 14. and 16. 3. and 21. 23. 24. 26. and 3. 1. you say nothing to any purpose. For what though you be not in all respects like those Iewes? Are you not therefore to be separated from? So in deed you would conclude. But then tell vs, if Corah, Dathan, Abiram, the Apostate Iewes vnder Ieroboam, the corinthian infidels, Papists, &c. might not alledge some particular exceptiō, wherein**

wherein they were not like to those Jewes, Act. 19. Might not therefore separation be made from these? The Scripture teacheth otherwise, Num. 16. 25. 26. 2 Chron. 11. 14. 2 Cor. 6. 17. Rev. 18. 4.

Secondlie, consider the case here spoken of (Act. 19. 9.) and compare it with your estate and practise, and see if there be not now as great and iust cause to separate from you, as was then from them. The words are these, When some were hardened, and disobeyed, speaking evill of that way before the multitude, Paul departing from them, separated the disciples, Act. 19. 9. Compare now your case with theirs, and answer for your selves. Are not you hardened against the truth? Let your writings against it, your imprisoning, banishing, and killing for it give evidence. Do you not also disobey it? Let your constitution and practise be witnesse. And do you not speake evill of the way of God before the multitude? Let the Sermons of your Ministers beare record, your books also and yll speeches of your Prelates, Judges, people, &c. Therefore (by that Scripture) you are to be separated from. Whereunto may be added in this case that which Peter saith, Act. 2. Save yourselves from this froward generation.

Thirdly where you object, That Paule did not separate from all the other Jewes, as he did from these, Act. 19. and shew it by Act. 13. 14. & 16. 3. & 21. 23. 24. 26. & 3. 1. I answer, that the Apostles had good and iust cause so to do. For first the Jewes were the people of God, separated from the world, and set in the true way and order of God. Rom. 9. 4. Levit. 20. 22. 24. 26. Luk. 16. 8. &c. Secondlie, Christ commaunded the Apostles, when he sent them to preach his Gospell throughout the world, that they should first preach it to the Jewes. Luke 24. 47. Act. 1. 8. & 13. 46. Thirdlie, the Jewes ministry and ceremonies being the ordinances of God himself, and given in writing by Moses the man of God, were therefore now (when they should cease) to be buried with honor. Act. 15. 21. and 21. 30. 21. 22. 23. 24. 25. Heb. 8. 5. 13. and 9. 1. &c. These things considered, we see the Apostles had iust cause so to do, as they did in those places mentioned.

But what is this to the assemblies of England, which never yet were separated from the world nor set in the way and order of Christ, but stand in the confusion and defection of Antichrist; whose Ministry and worship were never the ordinances of God, but taken out of the whores cup of Babylon; for which God never gave Commaundement to go vnto them; but to depart from them, as being daughters of the great Babylon, that mother of whoredomes and abominations of the earth. Rev. 13. 16. 17. & 18. 2. 2 The. 2. 3. 4. 8. Rev. 17. 2. 4. & 18. 3. & 9. 3. &c. Rev. 18. 4. with 17. 5.

Adde hereunto, that even from those Jewes (notwithstanding the reasons aforesaid) when they put from themselves the truth and would not receive it, the Apostles departed and separated themselves, pea and shook of the dust of their feet against them, teaching others to do so likewise, Act. 13. 46. 51. and 18. 6. and 28. 25. 26. 27. 28. and 19. 8. 9.

To that of Maister Cranmer, Ridley, &c. is answered before.

Y

And



And hi therto of your generall Assumption: which was this, That the whole doctine as it is professed and publicly practised by law in England, is sufficient to make a particular man a true Christian. Which by the Exceptions and Reasons aforesaid, is proved to be untrue.

Touching the  
Conclusion.

Now let the good Reader (trying all things by the word of truth) judge, whether we or you hold Paradoxes.

In the answer  
to Mr T.C.  
Mr A.H.  
&c.

In that which you speak of the reformed Churches, you are deceived, if you think they allow your present estate and Church constitution. Both their publique profession and practise witness the contrarie; as is declared at large in other treatises, which yet remaine unanswered.

Where you say, we our selves heretofore have acknowledged and professed it, (viz your generall Assumption to be true) you are againe deceived. We have alway testified the contrarie, both by our profession and practise, and were and are therefore cast into prison, appoynted to exile, and to death: besides many other injuries and grievances inflicted upon us for this verie cause. We have in deed acknowledged and do acknowledge, that you professe divers excellent truths, but that the whole doctrine, as it is publicly professed & practized by law in England, doth make you in that estate true Christians, never any of us (that I know of) did once acknowledge. Therefore till you shew the contrarie, I must needs think you do falsifie burthen us all, and speciallie such of us, as you have mentioned here in particular.

To that of the Martyrs in Queene Marias dayes is answered already. Yet for more evidence of the truth, I will annexe some particular speeches and testimonies of the Martyrs themselves, both then, and in former tymes.

\* A. & mo-  
num. In the  
conference  
wvith Archb.  
Heath.

\* In his first  
speech wvith  
D. Harpsfield.

\* Hooper on  
the eight of  
mandment.

Maister Bradford, (speaking of the dayes before Queen Marie) said, The tyme was, when the Pope was out of England, but not all popery. And moreover, \* That the scripture knoweth not any difference between Bishops and Ministers, which men call Priests. And that the Scripture speaking of Bishops, cannot be vnderstood of Bishops that minister not, but lord it.

Maister Hooper held, \* That a Bishop should be Bishop but of one Citie: and that till the Magistrates bring them to this point, it shalbe as possible to heare a Bishop wade godly and simply through the Scripture in case of Religion, as to drive a camell through the eye of a needle. And againe he saith, The primitive Church had not such Bishops as be now a dayes. And againe, What blindness (saith he) is there befell in the world, that cannot see this palpable yll, that our mother the holy Church had at the beginning such Bishops, as did preach many godly Sermons in lesse tyme then our Bishops horses bee a brideling.

\* The storye  
of both churches  
vpon  
Rev. 13. 1. &  
17.

John Bale (an exile for the testimonie of Iesu) writing vpon the Revelation affirmeth, \* That the names of Blasphemy written vpon the Beastes head (Rev. 13. and 17.) are none other then the proud glittering tytles, wherewith they garnish their vsurped authority, to make it seeme glorious to the world, having within them contained the great mystery of iniquitie. What  
other

her els (saith he) is Pope, Cardinal, Metropolitā, Primate, Archbishop, Dio-  
cesan, Archdeacon, Official, Chancelour, Commissarie, Deane, Prebend,  
Parson, Vicar, and such like, but very names of blasphemy. For offices they  
are not appointed by the holy Ghost, nor yet once mentioned in the scriptures.  
This John Bale held and published. Then which, what can be more  
full and evident against you?

And writing upon the 14. of the Revelation, he hath these words: To  
receive the beastes marke in their foreheads and hands, is both to agree to such  
decrees, traditions, lawes, constitutions, actes, and proclamations, as they  
vnder those titles have made onely for their owne covetousnes and pompe,  
and neither for the glory of God, nor yet for the right maintenance of the  
Christian common wealth: And also to be sworne to the same, to subscribe to  
it, to give counsel or ayde to it, to mainteine it by learning, to minister in it,  
to execute vnder it, to accuse, punish, and put to death for it, or to thinke it  
lawfull and godly, with such like.

Ibid. vpon  
Rev. 14.9.

And afterward upon the 16. of the Revelation, expounding the drying  
up of the waters of Euphrates to be this, That the welthy Popes possessions  
and pleasures of the Clergy (their false seates once known) are and shalbe cleer-  
ly taken away from them: He saith thus, In England by the Gospell prea-  
ching have many of these waters bene dried vp in the suppression of the mo-  
nasteries, priories, couents, and Friars houses, yet are not all things brought  
vnto Christs cleare institution. A sincere Christian order cannot yet be seene  
there. And a great cause why. For all is not yet dried vp there. The Bi-  
shops reigne still in as much vaine glorious pompe, & with as many Heathenish  
observations, as ever they did, as cruelly harted and as bloody mynded are  
they yet, as ever they were afore. No mischief vnought to hold in the wa-  
ters. Marke how Winchester, Durham, Yorke, London, and Lincolne  
worke (let vs also adde Canterburie) with such other pleasant disposed Eu-  
phrates. But be of good confort, and pray in the meane tyme. For the holy  
Ghost promiset hie, that they shall wither away with all that the heavenly  
Father hath not plated. All which generatiō will the Lords breath consume &c.

Ibid. vpon  
Rev. 16.12.

3 Marke by  
this, of vvas  
time & esta:  
he speaketh,  
even of such  
vwhen the  
Gospell vvas  
preched, the  
Monasteries  
suppressed,  
&c.

And (to speake also of others in former tymes) John Wickliffe  
held, That Archbishops, Bishops, Archdeacons, Officials, Deanes, Ca-  
nons, &c. be disciples of Antichrist.

1 Ades and  
Mon. f. 101  
pag. 414. b.

William Swinburne said, that what Pope, Cardinal, Bishop, Prelate,  
& Priest, in manner of living, or teaching, or Lawes making, contrary to  
Christs living & his Lawes, or any other ground, put in ruling of the Church  
of Christ, but by Christ and his Lawes, is very Antichrist, aduersarie to Iesus  
Christ and his Apostles.

Ibid. pag.  
431. b.

Sir John Oldcastle (Lord Cobham) witnessed, that the Bishops, Priests,  
Prelates, and Monks, are the body of that great Antichrist: And that the  
possessions and Lordships of the Clergy, are the venime of Iudas shed into  
the Church.

Ibid. pag.  
118. a. & b.

John Staddon (burnt in Smithfield) professed, that the Archbishops,  
and Bishops, speaking indifferently, are the seats of the beast Antichrist,

Ibid. pag.  
188. b.



\* In his treatises called, The obedience of a Christian man, & The practise of prel.

\* In his Preface before his Antithesis between Christ & the pope.

when he sitteth in them and reigneth above other people in the darke Caves of errors and heresies. And that the Bishops licence for a man to preach the word of God, is the true character of the beast, that is Antichrist.

Finallp. William Tindall and John Frith published, That Archbishops, Lordb. Archdeacons, Deanes, Officials, Parsons, Vicars, and the rest of that sort, are the disciples of Antichrist, yea very Antichrists themselves.

These are the speeches and testimonies of the Martyrs in former ages, whereunto divers other such like might be added. But these may suffice for the matter in hand. Now compare therewith, the publique profession and practise of England (even as it is by law at this day) and see whether your owne proofes be not so many witnesses against your selves.

But if it were so, that the reformed Churches, vve our selves, and the Martyrs of former tyme, gave allowance of your present estate and Church constitution, what would this help you, when as the word of God condemneth you, as we have shewed in the Reasons aforesaid and defence thereof. Whereunto (if you will still iustifie your estate) we require direct answer from point to point, and that from the Scriptures, which only can stablish the conscience.

Furthermore, that the truth it self and your estate may better appeare what it is, as also that you may not turne away or obscure the truth by your shiftes and evasions, as your manner is: I will here propound a few questions concerning the points now in controversie, desiring your plaine and sincere answer thereunto, by the word of God, as you will answer to him at that day. The questions are these.

Seven questions concerning the whole controversy between vs: yet vnanswvred.

1. Whether the Lord Jesus Christ have by his last testament given vnto and set in his Church sufficient ordinary Offices, with their Callings, Workes, and Maintenance, for the administration of his holy things, and for the sufficient ordinary instruction, guidance, and service of his Church to the end of the world, or no?

2. Whether the Offices of Pastors, Teachers, Elders, Deacons, and Helpers, be those offices appointed by Christ in his Testament, as aforesaid. Or whether the present ecclesiasticall Offices of Archbishops, Lordbishops, Suffragans, Deanes, Prebendaries, Cannons, Peticioners, Priests, Deacons, Archdeacons, Doctors of divinitie, Bachelers of divinitie, Chaplens or Housepriests, Commissaries, Officials, Proctors, Apparitors, Parsons, Vicars, Curates, Vagrant or Mercenarie preachers, Churchwardens, Side men, Clerkes, Sextons, and the rest now had in the Cathedrall and parishionall assemblies, be those Offices appointed by Christ in his Testament as is aforesaid, or no?

3. Whether the Calling and entrance into these Ecclesiasticall offices aforesaid, their Administration, and Maintenance, now had and retained in England, be the manner of calling, administration & maintenance which Christ hath appointed for the offices of his Church abobe named, or no?

Whether

4. Whether every true visible Church of Christ be not a company of people called and separated out from the world and the false worship and waies thereof by the word of God, and ioined together in fellowship of the Gospel, by voluntary profession of the faith and obedience of Christ? And whether the Ecclesiasticall Assemblies of this Land be such, or no?

5. Whether the Sacraments (being scales of righteousness which is by faith) may be administered to any other but to the faithful and their seed, or in any other ministry and manner then is appointed by Iesus Christ the Apostle and high Priest of our profession? And whether they be not otherwise administered in the Cathedral and parishionall Assemblies of England at this day?

6. Whether the Book of Common prayer with the Feastes, Fasts, Holp daies, stinted prayers, and Leiturgy prescribed therein, and used in these Assemblies, be the true worship of God commaunded in his word, or the devise and invention of man, for Gods worship and service.

7. Whether all people and Churches (without exception) be not bound in Religion, only to receive and submit vnto that Ministry, Worship, & order, which Christ as Lord and King hath given and appointed to his Church? Or whether any may receive and ioine vnto another devised by man, for the service of God? And consequentlie, whether they which ioine to the present ecclesiasticall Ministry, worship, and order of the Cathedral and parishionall Assemblies, can be assured by the word of God that they ioine to the former ordeined by Christ, and not to the latter devised by man, even the man of sinne, for the worship and service of God?

Vnto these questions and the particulars thereof, for the causes aforesaid, we desire your direct answer, with proofes of your answers from the scriptures. According to which word if you speak not (as I said before, *1st. 8. 20.* so I say againe) it is because there is no light in you.

And now to conclude, where you would in the end of your writing (being not able to answer our Reasons) fasten vpon vs some strange passion, yea meere desperatnes, for separating from you, and answering of you as we have done: we refer it to the godly and discret Reader to iudge by that which hath ben said on both parts, whether it bee not your selves that are taken with the strange passion you speake of, and driven therevnto by meere desperatnes: when for to mainteine your owne estate; you will haue the scriptures to fall and exalt the Church and Magistrate above Christ himself, even flesh and blood above God blessed for ever. Your practise whereof see before, Pag. 28. 91. 100. 105. 135. &c.

But for this & all your vnrighteous dealing against the truth & people of God, we leaue you to the Lord, who searcheth the heart and tryeth the raynes, to giue euery man according to his wayes, according to the fruite of his workes: That is, to them that by continuance in welldoing seek glorie & honor and immortalitie, eternall life; But vnto them that are contentious, and disobey the trueth & obey vnrighteousnes, indignation & wrath, *Ier. 17. 10.* with *Rom. 2. 6. 7. 8.*



H. IACOB his 2. Reply to the 9. Reason.

**I**N this your defence of the last Reason, you mislike that I say it is a fallacy: and you say I shew none. Marke what I say, Every one of your Reasons, I say every one is a very proper fallacy, and an artificiall parte of Sophisterie, as by my seuerall answers to them may appeare. Your First Reason is called in the scholes *Fallacia ab eo quod est secundum quid ad simpliciter* prouing a thing to be simply, by that which is but after a sort. The Second is the very same. The Third *Fallacia equivocationis*, A fallacie of Ambiguity. The Fourth is the very same. The Fifth is *petitio principij*, a begging of the question. The Sixth the very same fallacie that was in the First and Second Reasons. The Seauenth, Eight, and Ninth, haue all the *Fallacy of Equivocation*; and if you will, the same with that, in your First, Second and Sixt Reasons, also.

Further, where you say, that here I graunt you the cause, it is very absurd. The Apostle 1 Tim. 6. 3. 4. 5. saying, separate from such, hath a two fould sence, Either such as teach otherwise then the trueth *fundamentally*, and then separate wholly: Or not *fundamentally*, but erring only in points lesse then the foundation; and theise diuersely also, Either *presumptuously*, *obstinately*, and of a desperate conscience; and then if that appeare, separate from such wholly: Or els, erring in *simplicitie* & of ouersight, and former preiudice, from such, separate nor wholly, but only from the very error or errors, in no wise from their Christian communion and societie, seeing theise are true Christians.

Seing therefore our corruptions of the Prelacy and Ceremonies, be of these latter sort: which thing hetherto, you haue not nor cannot ouerthrowe, (& withall you must vtterly ouerthrowe Mast. Cranmer & the rest of the Martire, their Christianitie like wise): Therefore wee in England, by the grace of God, are still true Christians: & you ought so to acknowledge vs, as you will answer vnto God: All which you may doe, & yet touch no parte of our Ecclesiasticall corruptions at all to giue allowance vnto them: And in all this, there is no contradiction with my selfe, it is but your distempered conceipt, that seemeth contrarie. Nither is our absolute departure from the Papists, hereby anie whit impeached. Wee haue iustlie forsaken them cleane, because by their very professio and doctrine, wee cannot esteeme them true Christians, neither in case of saluatio, while they so remaine, but indeed very Antichrists, as the scripture proueth. Which thing also if you say of vs, you say falslie: it is our present question, and you doe not proue it, nor euer can doe.

As for your 17. points of false doctrine, which you most falsly lay to our chARGE, what haue I to doe with them? I list not to meddle at this present, but with that which wee haue in hand, namely to iustifie, that our publike booke of Articles of Religion (so farre forth as that it erreth not *fundamentally*,) conteyneth sufficient to make a true Christian: Against the which, hetherto you haue brought nothing worth the hearing, as we haue seene.

After you would proue vnto vs like the lawes. Act. 19. 9. whom Paul separated from: But without all good reason. They were not so many but they were easily certified of the truth that Paul preached: but how infinitely many more are there in this land, that know nothing of this controversy. Secondly Paul was better able

it doth  
not.

# REASON.

so conuince them by the scriptures, and did more effectually, and apparantly, then you doe (or can) our whole Realme. 3. Thirdly how many learned are there in this land, that have many probable & seeming reasons, & alleadge them, & publish them for the Prelacy against you: & are vnanfwered: And yet will you say they are conuicted, & those infinite others depending on them? I say conuicted as well as those Iewes? What if these speake euill of that which you hold for truth, but they hold to be errors & schisme? Are they all yea all the land therefore abolished from Christ? Might not all this at least, be saide of the whole estate of the Iewes in Christs time, and after as well, yet they ceased not to bee Churches? why then are you so partiall against vs?

Lastly, you would shew Reasons why the Apostles wholly separated not from the Iewes Synagogues after Christ, *Ab. 13. 14. &c.* Which you will in no wise haue to serue vs. But alas for all your Exceptions against vs, you haue neuer a reason but one, and that is *peritio principij*, That wee were neuer separated from the world, nor set in the way & order of Christ, but in the confusion and defection of Antichrist, whose Ministerie, &c. were neuer the ordinances of God, &c. This is but crauing the whole question. And I haue

ordinances of God, &c. This is but crauing the whole question. And I haue refuted these quarells in a short writing ( hereafter following ) about the comparison of the Ministerie with Mariage, which yet you haue no leysure, to answer, this whole three yeares together, and vpwarde.

And further you doe not shew any viter and apsolute separation from the whole Church of the Iewes a great while after Christ: but the contrarie is Reue. Act. 21. 23. 24. 26. though from some one or two synagogues they separated after full experience of their obstinate & malitious resistance of the truth, which we deny not.

### Touching the Conclusion .

In the cōclusion of my former Reply, to proue your vtter separation from vs a Paradox: First, I alledged all the reformed Churches: For who knoweth not but they all hold Cōmuniō with vs as Churches of God? yet you dare either deny this or vtterly peruert it. You tell vs of your *Answers to Maister Cartwright & Mr. Hilderfarn that are unanswered*. If they be like to this your answer here, verely they doe wisest in yeelding silence to such friuolous & wandering wordes.

2 Secondly I alleadged your selues to haue acknowledged heretofore, That  
our publique doctrine allowed, would & did make many of vs true Christians.  
*You too shamefully deny it. And say you are for witnessing against it, imprisoned, banished, &c.*  
Whereto I answer, that if for these things you are troubled, I know none can  
pittie you. And because you say, none of you euer acknowledged it, I will  
therefore repeat your owne words.

Mr. BARROW ( in his last answer in writing to Mr Gifford )

ford, intitled, A fewv obseruations to the reader of Mr. Giff. last Reply: Sect. 4.) saith thus:

The next calumnies whereby Mr Gifford endeavors to bring vs into hatred with the people  
of England, is, That we condemn all the persons both men and women of England, which are not of  
our mind, and pluck them up as tares: wherein we think he doeth vs open wrong, if not against his  
own conscience, yet against our expresse writings every where, &c. Have we not recommended  
peace of the English history, and amiable concord, notwithstanding the suffering in religious



corruptions in the worship they exercised, not doubting but the mercy of God, through their sincere faith to Iesus Christ extended and superabounded above all their finnes seene and vnseene. And what now should les, that we should not have the same hope, where the same precious faith in sincerity and simplicitie is found? So that they neither neglect to search out the truth, nor despise the truth when they see it, &c.

Afterward in the same Section.

Nota  
from Christ.

The faithfull seruants of Christ (denying the whole constitution and government of this Church of England) may iustly deny the people whilest they remaine in that constitution to be members of a true constituted Church, yet hereby not condemne them with any such peremptory sentence as Maister Gifford suggesteth, to cut them off from Gods election, or from Christ.

Mr PENRIE (in his confession of faith published in writing a litle before his death,) faith thus.

The truth of doctrine touching the holy Trinitie, touching the Natures and Offices of Christe, Iustifying faith, Sacramentes, Eternall life, and the rest, established by her Maiesties Lawes, and professed by her selfe, their Honors, and such as haue knowledge in the Assemblies of this land: I acknowledge from my heart to be such, as if I mainteined not the vnitie, and held not the communion of the same doctrine with them in these points, I could not possibly be saved: For out of the communion of the true profession, which her Maiestie hath established in these and the like truthes, there is no hope of saluation: for But to me notwithstanding with the publique worship in the assemblies of this Land, I dare not, for the former causes.

I doe moreover willingly confesse, That many, both of the Teachers, & also of the Professors within these Parish assemblies, haue so embraced this truth of doctrine, established and professed in this Land, as the Lord of his infinite goodnes, hath graunted them the fauour, to shew outwardly many tokens, whereby (in regard of the Lordes election) I professe before men and Angels, that I iudge them to be members of that body whereof the soune of God Christ Iesus is the head. Onely herein the Lord be mercifull vnto them, (as to my self in regard of my finnes:) That they are not vnder that outward forme of gouernement that Christ hath left, &c.

And in his examination before Maister Fanshaw, lately published by your selues in print, he confesseth the Churches of England to be the true Churches of Christ.

And what say you, Maister Iohnson? Have you not affirmed this thing your self, to me, and to Maister Philips, namely touching your owne selfe, when you were of vs, That then you doubted not, but you were a true regenerate Christian. By vertue of what doctrine? By extraordinarie reuelation? Nay, but by our publique doctrine of our Church, when you stooode and continued a publique Minister of the same. If you beleued so of your selfe, (and that truely) what letteth but you may beleue the like of many Thousands nowve?

Further vvhether you say, my applying of the Martyrs, is answered before, Let the Reader iudge. You shew here, that some of them mistaked the Hyerarchie. But it maketh stronger against you, seeing for all that, they themselves refused not to communicate, and partake vvith them, as true Christians: as Hooper, Bale, Bradford &c.

After vvhether you say: though the reformed Churches, your selues, and the Martyrs, had thought otherwise then you now do, yet all this is no so much proof against you. Yes in deed, that nowv you hold a Paradoxe, those vvitnesses are sufficient for that: vvherevnto may be added, the vvhole Churches iudgment and practise, vvith  
all

All the auncient learned Fathers these 1300. or 1400. yeares, Chrysostome, Epiphanius, Nazianzen, Hierom, Austen, Ambrose, &c. They all have thought, that vnder the Prelacie, and humane ceremonies, men may be true Christians. Then these witnesses are sufficient, that your denyall hereof, is a strange & vnusuall opinion, that is, a Paradox.

Finally to trie vs, you proposed a many of questions. But I leave all this superfluous stuffe to your self to be pondered. First let vs cleare this present question, and your Reasons hereabout: Till then, we have no leasure to meddle further.

The Lord of his mercy open your eyes to see your extremitie, whereby you do greatly hinder, not helpe the truth, which you would seem to suffer for. That you may indeed shew your self as becometh a Christian Pastor, not impossible to erre, but no lover of error, \* *μηδὲ φιλονεικῶν ἀλλὰ φιλάδελφον*, not regarding your owne, but the prayse of Christ in all things. AMEN.

*Nota bene  
for victorie,  
but a lover of  
truth.*

Fr. Iohnson his Answer to Mr. Jacobs

2. Reply to the 9. Reason.

**A**S if your bare word were proof enough, still you say, but never prove, that this Reason is a fallacy. Yea and all the Reasons before in your schoole-learning are likewise. But the best is, you are not the greatest Clerk the schooles have knowen. Every of the Reasons is proved before to be true, direct, sound, and strong against you. And in all your Replies against them, what els have you done but played the Sophister, and that notablie? Apply therefore to your self what you speake here. And of all these things, now let the Reader iudge.

It seemeth verie absurd vnto you that I say, you do here graunt vs the cause. But what if the absurditie be found in your self? Marlie then first your owne words before, + We graunt (say you) so far forth as we hold otherwise then truth, so far separate from vs.

*Pag. 156.*

Now you hold otherwise then the truth, in all the particulars + before rehearsed touching your Prelacy, Priesthood, Sacraments, Book of common prayer, confusion of people, &c. Thus far therefore you graunt we may and ought, to separate from you. And further we do not at all. For there is not anie truth you hold, which we also hold not with you. So then in expresse words you peeld vs the cause. And yet further you peeld it againe, in that you do not defend by the Scripture your Hierarchy, worship, doctrines, Canons, Articles, Iniunctions &c. received and ioined vnto by all in your Church. How absurd then and vngodlie is your denyall of so manifest a truth? And how distempered is your brayne, that can not perceiue so plaine a contradiction with your self?

*Pag. 63. &c.*

Your two fould sence of the Apostles words, is a silly fiction of your owne head, without anie ground or proof at all. If you will have vs think otherwise, bring warrant for the particulars of your distinction from the book of God. But I pittie you, Mr Jacob. For I see you are brought to a low ebbe. Who knowes not that this is the very last refuge of all ennemys of the truth, when they are pressed with evidence of



of Scripture so as they can not avoid it, then to faire distinctions and to cast about for the lence, as if that were hard and obscure which in deed is most plaine and easie? Look in Bellarmine, Bilson, Whitgift, Bridges, and who soever els have written against the truth, if their dealing be not such. This then doth not answer the Argument, but proveth it rather to be unanswerable.

Tim. 6. 5. As for the words, The Apostle saying, from such separate thy self, if now you would know, from whom, himself telleth it as plaine as may be, If any man teach otherwise and consent not to the wholesome words of our  
 ver. 3. Lord Iesus Christ and to the doctrine which is according to godlines &c. from such separate thy self. But such is your case in particular: As hath been proved, in your Prelate and the other abominations of Antichrist, yet taught and mainteyned among you. Therefore are we bound by this rule of the Apostle, to separate our selves from you. Els should we answer it to God at that day.

Of your continuall vaine distinctions of fundamentally, wholly, presumptuously, simply, &c. enough is said already in the handling of the former Reasons. As also of Mr Cranmer and the rest of the Martyrs: Whom here you set before us againe, as colerworts, not twice but ten tymes sodden. Leave this vsage of them Mr Jacob, for they have left you long space. See before, Pag. 40. 41.

Nert, you tell us we may ioyne with you, and yet towch no part of your ecclesiasticall corruptions at all, to give allowance vnto them. Prove this, and you say somewhat. But I doubt we shall find you as slow in proving, as you are rash in speaking. Mind but these particulars following, which I will name for example. Can we receive your Priesthood from the Prelates, or execute it vnder them? Can we ioyne to your Service book, or anie part of your worship and Ministry? Can we receive the word or Sacraments from your Ministers in that constitution? Can we remaine members of your confused Assemblies? Can we stand subject to your Prelates, and their Courts, Canons, censures &c. Can we (I say) do these, or anie of them, and yet towch no part of your ecclesiasticall corruptions at all, to give allowance vnto them? In your next Reply (Mr Jacob) declare us this riddle, if you can.

And in the meane tyme, I will attribute it to your distempered conceit, that you do thus every foot forget and contradict your self, and yet discern it not.

But what will you say too, if such as ioyne with you in anie part of your worship (suppose it be the best) become thereby partakers of your whole worship and constitution, even of the worst things that are among you therein? To make it plaine and certaine vnto you, munde these proofs.  
 1 Cor. 10. 18. In Israell, they that did eate of the sacrifices (as "the people might") were thereby partakers of the whole Jewish religion, yea even of the altar: Vnto which yet they might not come at all, but the Priest onely.  
 Lev. 1. chap. &c. Numb. 18. 7. Luc. 1. 9. 10. In Corinth, the Christians that abhorred Idols and Idolatry, yet when after the sacrifices were

1 Cor. 10. 18.

1 Sam. 1. 4. 5

were offered, they sate but in the Idol Temples to eat of the meats that had ben sacrificed (which in other places they might have done) became thereby partakers of the whole Idolatrous worship: though they were not present at it, but (as they thought) abhorred it. In like maner, they which communicate in anie part of your worship, become thereby partakers and guiltie of the whole: though it may be, neither you nor they so think. So false it is (which here you give out) that we may ioine with some of your worship and Ministry, and yet towch no part of your Ecclesiasticall corruptions at all, to give them allowance.

\* 1 Cor. 10.  
14---22. &  
8.4.10.

† 1 Cor. 10.  
25.26.27.

For the Papists (to omit that you answer not what I objected) you set and graunt readily that they are no true Christians but very Antichrists &c. Yet for your selves, though your Hierarchie, Leiturgy, confusion of people, false doctrines &c. be micerlie Popish and Antichristian, you will not see and acknowledge it. Take heed least when you see, yet you wink with your eyes, and though you understand, yet you harden your heart; because you will not be converted and healed. Esa. 6. 9. 10. Act. 28. 26. 27.

For the question between vs, let the Reader iudge how I have proved it, and how you have quitted your self and your Churches.

Where you say, the points of false doctrine in your Church are most falsly laid to your charge, all may see here againe you have an hard forehead to deny anie thing, and yet are so sottish you can prove nothing. But you say you list not meddle with them at this present. I easily beleev you. They are so pregnant against you, as it is no marvell if you have no list to do it. Otherwise you shew list ynough to medle with anie thing that you think may carp any shew against vs.

But you must mpyd, the point is not, what you list, but what you ought to meddle withall. You have taken vpon you the defence of your Churches in the estate wherein now they stand. Therefore must you answer as well for the false doctrines, as for the true, maintained in your Church. Els would the Papists iustify their case against you well ynough.

For this cause then must you answer as well for your Book of comon prayer and other your books of Articles, Canons, Iniunctions &c. as for that book of Articles which was published in the yeare 1562. For they con-  
taine the doctrine and constitution of your Church as well as the other, if not also more. They are publickly authorised among you as well as the other, whether you respect the Prelates and Clergy in the Conuocation house, or the whole body of the Land in the Parliament. They are generallie receyved professed and practised of all the people in every Parishi and Cathedrall Church throughout the Land, as well as the other: Yeas and more too, your selves being witnesses. One of your owne Prophets, writing of your estate saith, There be thousands which be men and women grown, that if a man aske them how they shall be saved, they cannot tell. Neither can your self deny this to be true. How do they then know and  
professe the faith of your book of Articles? Or will you say, they are as

Mr Giff. Dr.  
of the strife of  
the Church.  
Pag. 100.

igno-



ignorant of your Service-book and of your Prelates other Articles, Injunctions, Courts &c. vnto which they ioyne and submit dayly?

Either therefore you must meddle with the false doctrines and other publick books of your Church, aswell as with that book of Articles whereof you speak: or els you meddle not at all with the question between vs, neither defend your Churches estate. The question between vs is, Whether the truths you professe together with the false doctrines and abominations of Antichrist retained among you, do make you true Churches and true Christians in that estate. If you keep not to this point, you may make as faire a plea for the Church of Rome and all other Hereticks, whilst you meddle not with their errors and false doctrines, but looke onely at the truths they professe. Mvnd but the Papists profession concerning Christ, and his full and sufficient satisfaction for all our sinnes, whereof I spake before, Pag. 47. And consider now with your self, how well and soundlie you have defended your Churches estate.

How your doctrine and constitution erreth fundamentally, I have declared before, Pag. 22. 114. 147.

But now though you have no list to meddle with your Churches doctrine, yet let vs see in your next lieply, if your list will be to deale with your owne. Your owne (I say) which I had from your self, and take to be private to your self. I had it from you, in a Conference which *April. 3. 1597* passed between you and me, in the presence of divers that can witnesse it. Yet for more certaintie and better remembrance, I desired and obtained of you to write it downe your self. So you gave it me then under your hand, in writing, which I have with me yet to shew. Thus it is, word for word:

A power borrowed from Antichrist to excommunicate, may externally be committed vnto a people & vsed by them who have power to excommunicate from Christ. Henry Iacob.

When you had thus set it downe, I desired your proof of it from the Scriptures. But none could be had: I could not obtaine that at your hands. Therevpon I tooke the paper, and wrote vnderneath your assertion, thus:

This is against the Scriptures, 1 Cor. 5. 4. 5. compared with 2 Cor. 6. 14. 15. 16. 17. Ezech. 43. 8. Mat. 18. 17. 18. 19. 20. & 1 King. 18. 21. Fran: Iohnson.

It is a good while Mr Iacob, since this passed between vs: and like, that you have had leysure pough to consider of it all this tyme. Therefore in your next, I hope you will have some list to meddle with this doctrine of your owne, though you have none at all for your Churches.

Yet for the doctrines of your Church also (because I am fallen into the mention of them againe) let me put you in mvnd of two things mo.

*Mat. 13. 24.* The first is touching the parable of the tares (spoken of before, Pa. 158.) of which, because it is straungelie and daylie perverted among you for the maintenance of your confused and wicked estate, therefore will I here

in particular adde a word or two more, besides that which I annexed before, for the further explication of this point, and conviction of your error. As first, that you do consider with your selves, if with this parable agree not also the Apostles doctrine, where he calleth the Church the house of God, and saith that in this house are not onelie vessels of gold and silver, but also of wood and earth; and that as some of them be for honor, so some be also to dishonor, from which therefore if anye purge himself, he shalbe a vessel vnto honor, sanctified and meet for the Lord, and prepared to every good work. 1 Tim. 3. 15. & 5. 24. 25. & 6. 3. 4. 5. & 2 Tim. 2. 16. 17. 18. 19. 20. 21. & 3. 5. Next, that howsoever the parable be understood by anye, whether of (1) the generall estate of the Church, from the beginning of the world to the end thereof, how Sathan alway hath his tares, his wicked ones (sometymes more open, sometymes more secret) even as God alway hath his righteous children and seruantes, untill the day of that finall and everlasting separation (Mat. 13. 35. 40.): (2) Or the particular estate of the Church, in the tyme of Antichrists apostasy, wrought by Sathan, untill the discovery and full abolition thereof (2 Thes. 2. 3. --- 14.): (3) Or the Churches continuall being and cōuersing in the world, with the children of the wicked: Which they must needs do, or els they must go out of the world (as the Apostle affirmeth, 1 Cor. 5. 9. 10.).

Howsoever (I say) the parable be understood, whether of these or any the like, yet doth it no way make for the receiuing or reteining of the knownen wicked (whosoever they be) in the body of the Church: The scope of the parable, by these interpretations also leading to no such thing: but onelie to comfort and instruct the goodlie how to carry themselves, with patience and wisdom, in such estate of things in the world.

And the Apostle (whose doctrine doubtles is not contrarie to Christs) teacheth expressely, in that place to the Corinthians and the other mentioned before, both that the Church is a distinct body separated from the world, not partaking in their euill wayes; and that if anye of the Church will not so walk, but commit iniquity, and repent not, that then they be so far from being suffered to grow or remaine any longer in the Church, as they be forthwith cast out of it, and delivered vnto Sathan, the Prince of the world and children of disobedience, even the Enemy that soweth the tares here spoken of. And thus also was the Apostles practise.

For both which, that is, both his doctrine and practise herein, see these Scriptures, 1 Cor. 5. chap. & 2 Cor. 2. 6. --- 11. & 6. 14. --- 17. Act. 19. 9. Ro. 16. 17. Ephes. 2. 1. 2. Gal. 5. 12. 2 Thes. 3. 6. 14. 1 Tim. 1. 20. & 6. 3. 4. 5. & 2 Tim. 2. 16. --- 21. & 3. 5. & 4. 14. 15. Tit. 3. 10. Heb. 10. 38. 39.

To conclude then, albeit that such having crept into the Church, do both before and after their excommunication, as do also the other of the world who never receiued the faith, offend and trouble the Church and children of the kingdome, yea and do often flourish also in outward prosperitie in the world: yet the godly notwithstanding must learne neither to fret at them, nor to faint in themselves, but alway to walk faithfullie in the truth, and



to waite patientlie on the Lord, looking for the great harbest of the world. At which tyme God will for ever free his people from them all, both casting the wicked into a furnace of unquenchable fier, and making the righteous to shine as the sunne in the kingdome of their Father. Mat. 13. 37--43. compared with ver. 47--50. Rev. 2. 20--26. & 7. 14--17. & 10. 7. & 11. 15--19. & 14. 14--20. & 17--22. chap. and with the other Scriptures noted before, Pag. 158. 159. 173.

The second is, that besides the false doctrines mentioned before (Pag. 157. 158. 159. 160.) your Church hath also manie mo. Some whereof I have noted in another Treatise, to which I refer you for them. So as if your list and leysure will serve in your next heylp, you may let vs have your defence of them also. Or els provide (Mr Iacob) that you chaunge the Title of your book, and call it not anie longer, *A DEFENCE OF THE CHVRCHES AND MINISTRY OF ENGLAND.*

Now to proceed, there followeth next the comparison between you and the Iewes from whom Paul separated, Act. 19. To which you can not replie a word to anie one thing I answered. Onelie you bring some new exceptions, but not anie of them all worth a rush. You might as well except, that Paul was an Apostle and a Iew, we not; that the people he dealt withall, were in Asia, you in Europe; they at Ephesus, you at London &c. Such pretences, as they are verie common among you, so are they most absurd and frivolous, not worthy the hearing or anie refutation at all. Onelie note, that the very Papists themselves may likewise alledge against anie that witness the truth unto them: (yea and do they not daile thus pretend as you do?) viz, that they be infinitely many mo, then Paul had there to do withall; 2. That Paul was better able to convince them &c. then any such are the whole Popish Church; 3. That there be many learned among them, which have many probable and seeming reasons &c.

Where you say, there be some of you that have published some reasons for the Prelacy against vs, and are vnanswered, it is most false. Name but one Reason (if you can) to which we have not given answer, to the stopping of all your mouths. But in deed (Mr Iacob) you and your fellows have let the Prelates and their proctours insult over you, with book upon book, and yet answer not a word. You that ere while ryped out so earnestlie against dumbe dogs, are now become dumbe yourselves, not moving the tongue against anie that writeth for the Hierarchie and leitourgy of Antichrist retained among you. But (to leave this to your selves to be better mynded hereafter) tell me now, if it were anie thing to the purpose, though that you say here were true? By your owne confession, the Reasons which are published against vs are but probable and seeming, not true and vndoubted. And this also seeming so but to you, not to vs. What matter then, though they were never answered by vs?

Where you aske, What if these speak evill of that which we hold for truth, but they hold to be errors & schisme? We aske againe, Do not the Papists also

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the Ministr.  
of Engl. pag.  
10. 11. 12. 13.

AB. 19-9.

Bancroft.  
Bilson.  
Sutcliff.  
&c.

also say so vnto you? Yea and did not the Iewes (think you) say so vnto Paul? Why then are you so partiall against vs? But for vs it shal not, what you or they think of our cause, vntill you speak according to the Law and testimonie of God: which is far from you.

Let the Reader also note here, the manner of your speech. You say, that which we hold for truth, they hold to be errors & schisme. They (say you) as speaking of others, not of your self. You belike do not so hold it, as they do, but are perswaded it is truth, and not error. Why then do you not obey and practise it? Why are you become our enemy for bearing witness vnto it? Why are you so partiall against vs in it?

Towching the estate of the Iewes Church, I shewed three reasons why the Apostles neither did nor might wholly separate from them at first. Against which you are not able to open your mouth. *Pag. 161.* Petition principii (whereof you speak) is the summe of all your Replies. Shew otherwise, if you can. Do you not euerie where beg, and no where prove, that you are separated from the world, set in the way of Christ, free from the defection of Antichrist &c. So your self are guiltie of that wherewith you charge me falslie, all that you say being nothing els but to beg the question and deny the Conclusion. As for your short writing about the comparison of your Ministry with Mariage, I did answer it above three yeares since. But you have not yet replied againe, neither (I think) will in hast. *In the yeare 1596.* When you first acquainted me with the purpose of publishing these things you know (besides other things then spoken of) I did in particular desire you to publish that answer of mine with the rest. Therefore you have done me the greater wrong, both in leaving it vnprinted, and much more in giving out that I have not answered you these whole three yeares together and vppward. But I perceive, you will have your book suitable ere part with another, and therefore you will end as you began, that is, with lies and vntruths. *Pag. 5.*

Of that which you annere of the Iewes Church, in Christs tyme and after, and of separation from them and communion with them, I have already spoken sufficientlie. *Pag. 161.* Neither can you with any Reason deny or stand against any thing I have there said: as I noted before. Tell vs yet I pray you, when and how that full experience of obstinate and malicious resistance of the truth (whereof you speak) may be had and discerned in any, either Ministers or people. For your selves, you cannot deny, but this is your case, that you resist and refuse the truth, many times and sundrie wayes, witnessed vnto you; that you raple and speake euill both of it and of vs that professe it; that you persist in the errors and defection of Antichrist; that you bereave vs of our liues, libertie, goods, countrie &c. And all these, because we will not runne with you to the same excesse of impietie. Now seeing this is the case (as your self, I think, will not deny) of your Prelates and manie other of your Priests and people, and seeing all the rest of you stand with them in one bodie and estate of a Church, cleaving vnto them in the same way, worship, Mini-  
sterie



to waite patientlie on the Lord, looking for the great harbest of the world. At which time God will for ever free his people from them all, both casting the wicked into a furnace of unquenchable fier, and making the righteous to shine as the same in the kingdome of their Father. Mat. 13. 37--43. compared with ver. 47--50. Rev. 2. 20--26. & 7. 14--17. & 10. 7. & 11. 15--19. & 14. 14--20. & 17--22. chap. and with the other Scriptures noted before, Pag. 158. 159. 173.

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Bancroft.  
Bilson.  
Sneliff.  
&c.

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also say so vnto you? Yea and did not the Jewes (think you) say so vnto Paul? Why then are you so partiall against vs? But for vs it shal not, what you or they think of our cause, vntill you speak according to the Law and testimonie of God: which is far from you.

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sterie &c. therefore even in this behalfe can we not possiblie separate from some of you, but we must needs do it from all. And for your resistance, whether it be such as you speak of, or not, we leave to the Lord, who knoweth the hearts and wapes of all men. It sufficeth vs (as it did the Apostles, and must do the servants of God in all ages) that the Reasons of separation include and belong unto you all, even all your Churches, Ministers, and people, in that estate: As I haue declared before through- out this Treatise.

Towching the conclusion.

Therefore untill you prove the contrarie (which will never be, mark what I say) the Paradox still remaineth vpon you and your Church.

*In the first  
Admonition  
to the Parl.*

Towching the reformed Churches, some of \* your selves (men of far better iudgement and learning then Mr Jacob) haue confessed and published, that you haue all the best reformed Churches throughout Christendome against you: And further, that you haue an Antichristian Hierarchie and Popish ordering of Ministers, straunge from the word of God and the vse of all well reformed Churches in the world. Yet you (like blind Bapard) stickie not boldlie to say to the contrarie, that all men know they hold communion with you as Churches of God. First then reconcile your self (Mr Iacob) with your fellow Reformists at home: And then your Churches Hierarchie and constitution, with the Ministerie and constitution of the reformed Churches abroad.

*Bez. Epist. 8*

And remember here, that the Ministerie of those Churches is not esteemed sufficient by yours: As the Priesthood of Rome is. (The proof of both which, you may see in the answer to Mr A. H. Pag. 96.) With whether of these then (I pray you) do you hold communion? Or do you not in deed halt, as newters, between both? And further, that Mr Beza (whose iudgement, you know, is worthilie revered and approved in all the reformed Churches) speaking but of fower or fife of your corruptions, affirmeth that in the Antichristian Church there is nothing more intolerable, yea that (your case being so) it is not a corruption of Christianitie, but in deed a manifest defection from Christ. His owne words I noted before, Pag. 73.

Now when themselves do thus witnes and write of your estate, how should anie think that they hold communion with you, as the Churches of God, vntill you could prove they do also hold it the Church of God, which standeth in manifest defection from Christ?

*Reason. 6.*

I know indeed that you haue long deceived them, by the Apology, which you published for your selves against the Papists. In which you concealed from them all your corruptions and abominations. By means whereof, not having knowledge of the truth of your estate, they haue therevpon for a tyme thought much better of it, then it doth deserve or will beare: As even some among them already, vpon better information spuce, haue acknowledged. But of this matter, and of your dealing therein, I haue written already in the answer to Mr T. C. And therefore for these things I do still refer you, as I did.

The

The Answer to Mr Hild. (such as it is) now is published. And so may the answer to Mr Cartw. be in time: speciallie seeing you do thus provoke thereunto. In the meane tyme, diuers copies thereof are abroad in mens hands. In which, as also in the other Treatise, I have noted in sundrie particulars, the testimonie of the reformed Churches, against your present estate. You (Mr Iacob) may account of these or any other our writings, as you please. Your tongue is no sclander. Yet till we be answered, and that soundlie from the word of God, all men of conscience will see and mynd how you bring nothing at all in defence of your Churches and Ministerie, but frivolous and wandring words.

A review of  
the Minis.  
of Engl. Pa.  
67.68.69.

Next followeth our owne acknowledgement to be discuffed. For touching that bloody mind and speech of yours when you say, if we be troubled for witnessing against your Church estate, none can pittie our imprisonment, banishment &c. I leave you and it unto God, who seeth and will iudge. Onelie let the Reader note here againe, that not the Prelates alone, but you also (the forward preachers and professors) have wittinglie and willinglie pour hand in our blood.

See the like  
before, Pag.  
112.

Mr Barrow is the first you name: Whom together with Mr Greenwood you killed in time of Parliament: that the ages present and to come may know, it was done with knowledge of the whole Land. In all his speech there is not one word, that the members of your Church are true Christians in that estate. He testifed unto death and sealed with his blood, that you do all stand in Antichristian estate. I think your self will not be so shameles, as to deny it. Now in his speech here alledged by your self, marke fower things, which all do shew it is against you.

At T. by L. in the year  
1593. Apr. 6.

1. That speaking of the Martyrs false offices and corruptions, he deemeth them saved notwithstanding, through the mercy of God which superabounded above their sinnes &c. By which is evident that he thought them vnder the wrath of God in respect of their false offices & corruptions, had not the mercy of God superabounded above those their sinnes. For mercy (you know) presupposeth misery, and superabundance thereof a great measure of sinne.

2. He intimateth as if he thought that these their sinnes were vnseen of them: as doubtles they were of manie of them, yea and of all of them as touching that measure of knowledge which God hath spce by his word revealed therein.

3. He declareth that he was far from cutting of all among you (as Mr Gifford suggested) from Gods election or from Chrift. Where marke that he speaketh of Gods election (vnder which we also trust that manie of you are) not of your present outward estate. In respect whereof here he saith, the servants of Christ may iustlie deny you in that constitution to be members of a true constituted Church. A case very wofull and miserable. Yet adde hereunto, that which els where often he testifed, that your Ministry, worship, estate, are Antichristian &c. For which cause he could not iointly with you in such estate, but separated from you, and witnessed this

In his Disc.  
of the false  
Church. Ref.  
of Mr Giff.  
Confession.



this against you unto death, himself so signifying at the very time and place of his execution. So far was he from iudging you to be in that estate true Christians. To make the case yet more plaine, know that we dare not condene them of the Church of Rome with any such peremptorie sentence as Mr Giffard accuseth us, to cutt them all from Gods election or from Christ. Doth it therefore follow, that in the constitution of their Church, we iudge them true Christians? Nothing lesse. Yet thus you shame not to reason.

4. He asketh, what now should let, that we should not have the same hope (as of the Martyrs) where the same pretious faith in sincerity and simplicitie is found? So as they neyther neglect to search out the truth, nor despise the truth when they see it &c. We also aske and say the same. But now if you say, this is your case, both we and you owe works deny it. For proof whereof see the differences between you and the Martyrs before specified. Pag. 40. 41.

In  
A  
K  
As Thomas  
a Waterings  
by London,  
1593. May: 29

Mr Penry (whom you & martyred also the same peare) his speech followeth. In which likewise note fower things, not one of them for you, as touching the question in hand.

1. The true doctrines established by Law and professed by her Majesty, their Honours, and such as have knowledge in your assemblies, he acknowledgeth to be such, as if he did not mainteyne and hold them likewise, he could not possibly be saved. We also are likewise imprinted. And to put you out of all doubt, we tell you further, that if we did not hold and mainteyne the true doctrines professed in the Church of Rome, touching the onely true God, the holy Trinity, the Mediator Christ, the Resurrection, Life eternall &c. we could not possibly look to be saved. Yet do we not therefore approve their Assemblies to be true Churches, or the members thereof true Christians in their estate.

2. He separated from your Church as remaining in Antichristian constitution, and professeth here that he durst not ioine with the publik worship of your Assemblies. The causes thereof he mentioneth in the same confession, which you conceale. Of which see further in his answer to Mr Faulshaw hereafter following:

3. He confesseth that manie of the Teachers and professors in your assemblies, have so embraced the truth of doctrine established and professed in the Land, as the Lord hath given them to shew outwardly many tokens, whereby (in regard of the Lords election) he iudged them members of that body whereof Christ is the head: and prayed God herein to be mercifull to them (as to himself in regard of all his sinnes) that they are not vnder that outward forme of government which Christ hath left in the Church. Now marke here, 1. that this is no other thing, then as we alway did and still do professe likewise. Of which see before, Pag. 7. 41. 2. That he speaketh but of some, not of all the members of your Church. Whereas your Assumption and Conclusion are of your whole publik Assemblies, and so of every member of your Church, as touching their outward standing

ding therein. 3. That the perswasion he had of such among you was (as himself noteth) in regard of the Lords election, not of their estate in your Churches constitution.

For touching this (which is the question between us) here he prayed God to be mercifull to them, as to him self in respect of all his sinnes.

Now I suppose you will not denie but his sinnes (as also the sinnes of all Gods people) deserve in their owne nature the curse of God, if they were not forgiven in Christ.

So that by praying thus, he acknowledged the estate of all (even of the best among you) to be such, as for this verie cause you are everie one subject to Gods wrath, because you are not vnder that outward forme of Governement which Christ hath left in the Church.

Consider withall that even for Papists we may pray thus, that the Lord would be mercifull to them in this, that they are not vnder that outward forme of governement which Christ hath left in his Church: and yet not hereby iustify them to be a true Church in their estate, but rather the quite contrarie.

For Christ his Church (wheresoever and among whomsoever it be) is vnder Christ his governement, not vnder Antichrists.

Neither have anie people, promise of salvation, in such estate. 4. By all this it appeareth, that he spake of them, as iudging them to be members of the invisible and Catholick Church, which containeth all Gods elect, not onelie among you, but among the Lutherans, Anabaptists, Papists, and all other people whatsoever. Now what is this to the point of the question controverted, which is not of men as they belong to the Catholick invisible Church, but as they stand members of some particular visible Assemblies in this or that constitution?

4. His speech in examination before Mr Fanshaw, why do you not set it downe in his owne words, as you did the other before? Belike you see your self, it is against you, howsoever you would pretend otherwise. That all may know it, thus it was. Mr Fanshaw asked him this question, Do the Martyrs teach you, that there is no Church in England? Mr Peery answered, If you meane by a Church (as the most do) that publick profession whereby men do professe salvation to be had by the death and righteounes of Iesus Christ, I am free from denying any Church of Christ to be in this Land. For I know the doctrine of the holy Trinity, the natures and offices of the Lord Iesus, free iustification by him, both the Sacraments &c. published by her Maiestyes authority and commaunded by her Lawes, to be the Lords blessed and vndoubted truths, without the knowledge and profession whereof no salvation is to be had. These are his words. By which you may see he saith no other thing here, then what he spake in his Confession before objected. So as the answer given for it, may serbe for this also. Or if that please you not, you may mynd it thus, If he had ben deniaunded by Mr Fanshaw whether there were no Church of Christ in Rome: and had answered thus, If you meane by a Church, that publick profession whereby men do professe Christ Iesus, by nature to be truly both God and man, that one eternall Priest and Redeemer which by his sacrifice and death vpon the crosse hath reconciled vs to God, and payed his blood as a full and sufficient rans-



# TREATISE 1.

Rhem. Annot.  
on 1 Tim. 2.5.

13.  
some for all our sinnes &c., as the Papists do publikly professe: then am I free from denying any Church of Christ to be in Rome. If (I say) to this question he had thus answered, would you have concluded upon his words, that he acknowledged the Church of Rome to be the true Church of Christ, or the members thereof to be true Christians, in their constitution? Or do you see for the Church of Rome, but not for your owne, that such conclusion can not be pressed out of his words?

But yet further, for the more clearing of this matter, let vs marke what Mr Fanshaw next asked, and he answered, touching the estate of your Church and his separation from it. Upon his former answer Mr Fanshaw said thus vnto him, Seing you acknowledge that her Maiesty hath established the truth in so many waighty points, seing she hath commaunded the true Sacraments to be administred, what mislike you in our Church, and why will you not be partaker of these truths and Sacraments with vs?

Mr Penny answered, I mislike 1. the false ecclesiasticall offices; 2. the manner of calling vnto the offices; 3. a great part of the works wherein these false offices are employed; 4. the maintenance or livings whereby they are mayntained in their offices. All which I will be bound to prove (by the Lords help) to be derived, not from Iesus Christ, but from the kingdome of Antichrist his great enemy. And therefore forasmuch as I can not be partaker of the former holy things of God, but I must be subiect vnto the power of Antichrist in these officers, and knownen by those marks whereby his subiects are noted, therefore I am enforced & bound to seek the comfort of the word and Sacraments where I may have them without the submitting of my self vnto any ecclesiasticall power in Religion, save onely vnto that which is derived from Christ Iesus the Lord, in whom all fulnes of power dwellerh (Col. 1. 19.) and from whom all those must derive their power and office, vnto whom the Saints of God are to submit their consciences to be wrought vpon in Religion. Againe, seing the aforementioned 4. enormities of this Church, are marks which properly belong vnto the Kingdome of the Beast, that is, the Romane Antichrist, we dare not have any communion and fellowship with them, nor be knownen by them, least we should be partakers of those most fearfull & most dreadfull iudgements, which are denounced by the Spirit of God, against all those that have communion with any of the irreligious inventions of the Beast. Rev. 14. 9. 10. These are the things, together with the want of Christs true order, which I especially mislike, and the speciall causes why I dare not ioine with the Assemblies of this Land &c.

Thus was his answer. In which you may see, how he professeth your Church offices and estate to be such as he dare not ioine therewith, both because they are not derived from Christ Iesus the Lord of his Church, and for that they belong to the kingdome and body of Antichrist, and are marks of that Beast against which and all that partake therewith God hath denounced most fearfull iudgements in his word. Vnto these most playne declarations of his mynd, I might adde many more out of his letters and other writings. But what needeth it, whenas the saying

ing downe of his life in testimony against the Antichristian estate of your Church, is and will be alway as a thousand witnesses against you, whatsoeuer you pretend otherwise.

And now (Mr Iacob) let me vpon this occasion aske you this question, whether you think Mr Barrow, Mr Greenwood, Mr Penry, &c. dyed Martyrs and witnesses of the truth against your Antichristian estate; or whether you account them euill doers, iustlie deserving to be put to death. The thing is a publik actiō, and concerneth the publik state of your Church which you would seem to defend. Therefore is it needfull that you declare your mynd fullie and plainlie therein: which yet I think you will be loth to do. You loue so to walke in darkenes: and yet would seem to defend your Church, when in deed you do nothing lesse.

Next you alledge myne owne acknowledgement to Mr Philips and your self for the approbation of your estate. Of which, being also objected before, I have spoken already, Pag. 41. To it therefore I refer you.

Yet before I end this point, I will note here three things more, for the Reader to observe. The first is, touching Mr Barrow, Mr Penry, and my self, that seing you spare not to wrest our words, whose meaning all men know and our owne practise proclapmeth, we can not therefore look for any other at your hands but that you will much more pervert the Scriptures and word of God, about the meaning whereof men make so manie doubts and controversies from tyme to tyme.

The second is, touching your owne words in these Replies: That whereas in the Conclusion of your first Reply (Pag. 156.) you sayd, we our selves acknowledged your Assumption to be true: now in the Conclusion of your second Reply (Pag. 167.) you chaunge your owne words, and say, we acknowledged your publik doctrine would and did make many of you true Christians. By which you cleare vs, and contradict your self. For if your Assumption were true, then not onelie many, but all and euerp member of your Church, should thereby be deemed true Christians, as touching their outward estate: even all your Prelates, Priests, Dumb dogs, Non-residents, Thieves, Coniurers, &c. Which you map speak with shame ynough. Sure I am, none of vs did ever acknowledge it, and I trust neuer shall.

The third is concerning some things spoken to me, in the presence of others, at one tyme by Mr Philips (whom here you name) and at another tyme by your self. Of Mr Philips, when once he had speech with me about our cause, I asked, If her Maiesty should permit, both that way wherein the Prelates and you now are, and the way wherein we are, to be free for all men to walke in eyther of them as they should be perswaded, In which of the two then he would walke himself, as being perswaded it was the truth of God: Whereunto he answered, that then he thought he should walke in the way wherein we are.

Of your self also among other things once I asked this, Whether you were so mynded for the Ministry which Christ hath appointed in his Church,



as you thought you ought and would dy for it, God assisting you: To which you answered, Yea. Thereupon presentlie I asked agayne, Whether you were so mynded for the Ministry of the Church of England, as you thought you ought & would also dy for it: To which you answered, No.

If now (Mr Iacob) I would presse conclusions out of Mr Philips words and your owne, as you do out of myne and others: might I not gather from your selves (far better then you do or can anie thing from vs) that in your consciences you see your Churches estate and Ministry to be unlawfull, and none of Christs at all? But I spare you.

The Martyrs (whom next you alledge) I shewed to be against you by their owne testimony. Unto this you answer, That it maketh stronger against vs, seing although they misliked the Hierarchy, yet they themselves refused not to communicate and partake with them then as true Christians; as Hooper, Bale, Bradford, &c. But are you in deed so simple, as not to perceiue that this is of no moment at all? What if the Papists should so answer, when we bring against them the testimonie of the auncient Martyrs, touching the Masse, the Hierarchye, Auricular confession, and other corruptions of that Church? Or are you ignorant that Iohn Hus, Iohn Wicleffe, William Swinderby and manie other of the Martyrs in elder tyme did in these things communicate with the Popish Church vnto their dying day? If this answer then be frivolous for them in such case, how should it not be likewise in yours? Besides that you may by this reason perswade as well to communicate with the Popish Church in their Masse and Ministry, as with yours in your worship and Hierarchye.

But further, by this answer you peeled, that the Martyrs spake and wrote against your Church estate. Which being so, whether do you or we (I pray you) the better? You in following the error of their practise? Or we in receiuing the truth of their testimonie? And then if all that you say be graunted, is it ought but this, that you have the weaknes and sinne of their practise, for a cloke of your standing in euill: whereas we have the truth and soundnes of their iudgement, for our walking in that which is good? Now let others iudge, which of vs follow them best, and have the best interest in them. And let it also be mynded, that they then coming newlie out of the darknes of Poperie, and being exercised also with other points of that religion, neither did nor could so consider of this matter, as since their tyme in this clearer light it hath in our dayes ben discussed.

Lastlie, if you will have this answer of yours go for eurrant, then will I by like reason prove, that you may also submit to the Popes authority, and receiue all the corruptions of the Romish Church. And albeit that which I have already said of the auncient Martyrs before, be sufficient for proof hereof, yet will I shew it you further, thus: The Protestants (you know) do usually alledge against the Popes Antichristian authority and other corruptions of that Church, the sayings of Bernard, Beda, &c. Suppose now the Papists should answer as you do y<sup>e</sup>, This maketh

stronger

stronger against you, being for all that, yet they themselves refused not to yeeld to the Popes supremacy, and to partake with this Church, as being Christs, &c. What would you reply againe? Either you must say (as the truth is) that this answer is wandring and frivolous: or els you must needs confesse, that by this reason of yours you may also receive the Pope and all that popery which is already cast out of England, and communicate therewith. Which I pray God be not the issue of this your pleading for and partaking with the remaines of Antichrist yet held in your Church.

To that where I demanded, If it were so that the reformed Churches, we ourselves, and the Martyrs of former tyme, had given allowance of your present estate and Church-constitution, what would this help you, whenas the word of God condemneth you &c. You answer, that those witnesses are sufficient for this, that we hold a Paradox. So the testimony of Man (if you had it) is of more force with you, then the warrant of Gods word. And whatsoever the Scripture saith, yet to you it is a Paradox, if it be gainsaid by the reformed Churches &c. Blush for shame Mr Iacob, and fear any more to publish such godles assertions and shameles Paradoxes.

All your clipping and perverting of my words will not help you. Neither your new supply of the whole Churches iudgement & practise, with all the auncient learned Fathers, these 1300 or 1400 yeares, Chrysostome, Epiphanius, Nazianzen, Hierom, Austen, Ambrose &c. As if they had known and practised the Antichristian abominations now had in your Church. But when you bring proof of this your labish speech, it will then be time enough to answer it. In the meane tyme heare what Mr Tindall that faithfull Martyr said (speaking of the Prelates and Priests in his age, for their so alledging the Fathers as you do). As for the holy Doctors (saith he) as Augustine, Hierome, Cyprian, Chrysostomus and Bede, will they not heare. If they wrote any thing negligently (as they were men) that draw they cleane contrary to their meaning, and thereof triumphe they. Those Doctors knew of none authority that one Bishop should have above another, neither thought or once dreamed that ever any such should be.

This is Mr Tindall his speech and obseruation. Which you may mnd. I note it now for this, that you may see how your Forfathers alledged the Doctors, and how it stands you vpon, well to mnd what proof is brought from them, whether it be for this point (which here he nameth) or for any other corruptions of Antichrist retained among you. Some of which I have rehearsed before in particular, for which I will expect your proof from such antiquity as you speak of, *ad Kalendas Graecas*, in deed never. And yet I know that both 1400 yeares spnce, and before also, they began to decline very much. But Antichrist notwithstanding came not of a long tyme after, to that height and impiety, wherein now he is to be seen and felt both in your Church, and in your mother of Rome.

Note also, that when all is said that can be in this matter, it is but a Popish shift to fly from the Scriptures to the Fathers; and an impious Paradox to exalt their sayings (who are known to have erred in many things)



things) aboue the word of God, which alone is the rule of truth, and can not lye at all.

*Iob. 32. 3.* Finally you say, that to try you I propound a many of questions. Yet they are but seven in all. In deed I think it doth and will try both you and your fellow Priests to answer them. Such superfluous stufte they are. And have you not read too, how Iob's frends condemned him, and yet could fynd no answer? Apply it to your selves and your dealing with vs. But you say you would first have vs cleare this present question and our reasons thereabout. Well: besides that is already done, the deciding of these few questions will fully and plainly do it. Let others iudge if it would not. And mynd you then what you have answered. To shut vp all, you tell vs aforehand you have no leysure to meddle further. Verp like so. You have leysure pnowgh, to write book after book, to no purpose: yet you have not so much as to answer a few short questions, which may end all the controversie between vs. Be that can not see how you would shift of the matter, and yet labour to withhold the truth in vnrighteousnes, what doth he see? The Lord open your eyes (Mr Iacob) that your self may see and mynd it. As for others that be seduced by you and the rest of your Prophets teaching lyes, let them in tyme (afore it be to late) apply vnto you and themselves in such estate, that which is written, The leaders of the people cause them to erre, and they that are led by them are deuoured: Esa. 9. 16. Therefore also let them all, even whosoever feare God and will be assured of his mercy, giue no rest to their soules, vntill with the Prophet they can say in truth of heart, and shew it forth in their practise, My portion O Lord, I have said, to keep thy words. I have considered my wayes, & turned my feet into thy testimonyes. I made hast, & delayed not, to keep thy commaundements. I have refrayned my feet from every euill way, that I might keep thy word.

Psal. 119. 57. 59. 60. 101.

*Let him that readeth, consider.*

# AN ANSWER

TO MAISTER H. IACOB HIS TREATISE  
Concerning the PRIESTES of the Church of England,  
Made by the PRÆLATES,  
Accepted and ioyned vnto by the people.  
Which he termeth A PASTORALL CALLING,

By Francis Iohnson an exile  
for the testimony of IESVS.



Put your selves in aray againt Babel round about; as ye that bend the bow,  
shoo as her; spare no arrows: for she hath sinned againt the Lord.

Jer. 50. 14.

They shall not take of thee a stone for a corner, nor a stone for foundations;  
but thou shalt be a perpetuall desolation, saith the Lord.

Jer. 51. 26.



Mr IACOB his Argument, by which he would prove *the Priests made by Prelate*, to be *the Pastors* ordained by *Christ*: Taken from a comparison of Mariage, Which he fallably hath gathered out of our owne confessions. Together with the Answer to it, & to his Reply thereabout.

## CHAP. I.

*The Argument of his Comparison (as it is now propounded) is this:*

**A**S a couple of ignorant people not contracting, but meaning to marry, & yet thinking that vnlesse a Priest marry them, their mariage is nothing, whereas in deed their publique accepting each of other maketh the mariage: Now being married, (though vnlawfully) by a Priest, yet their mariage is true & lawfull notwithstanding.

*As themselves hold.*

**E**VEN so, a Christian people, meaning to have a sufficient man to their Pastor, yet thinking, that vnlesse a Prelate doe make him, he is no Pastor at all, neither can be theirs. Notwithstanding, he being made a Pastor, (though vnlawfully) by the Prelate; yet, by their mutuall accepting and ioyning together, he is now verely a Pastor; yea their Pastor, true and lawfull.

*As they also do acknowledge.*

H. IACOB.

Franc. Johnson his Answer.

**T**HE Reader is to know that Mr Iacob did at first propound this comparison far otherwise. Which sence being answered, so as he could not defend it againe, he hath now changed and propounded it with some other termes then before: trying belike if he can any way help himself, or his cause. Now although both his first and last be alike in this, that neither of them are of any moment, yet because the former answer here following was made vnto the comparison as it was first propounded (which Mr Iacob concealeth) and to the end the Reader may see what change he hath made therein: I will here also set it downe, as himself did propound it at the first. Which was thus:

As a couple of ignorant persons that are contracted together, do think that vnlesse the Priest marry them, their mariage is nothing (whereas in truth the contract maketh the marriage): yet being married (though vnlawfully) by a Priest, their marring is notwithstanding lawfull:

So the ignorant people that have made choyse of a Minister, do think vnles the Bishop make him a Minister, he is no Minister (whereas in deed their choise made him a Minister): yet being made Minister (though vnlawfully) by a Bishop, his Ministry is notwithstanding lawfull.

Mr H. Iacob  
his Compari-  
son, as it was  
first propo-  
ded & an-  
swered.

EDM

Thus did Mr Jacob at first make his comparison. In which and the change thereof, let the Reader observe and Mr Jacob answer these things following.

1. That before in the Proposition or first part of the comparison, he spake of persons contracted together; now of persons not contracted.

2. That in the Reddition or latter part, he spake of ignorant people; now of Christians: Before of ignorant people that had made choice of a Minister; now of Christian people intending to choose or meaning to have a Pastor.

3. That he spake before of any man generallie for a Minister; now particularlie of a sufficient man for a Pastor. Then of a supposed lawfull Ministry received afore the Prelates do vnlawfully make them; now of this vnlawfull one received afore the other. Then of the peoples choyse first had, now of their mutuall accepting and ioining together afterward.

4. That thus chaunging the termes of the Comparison, his answer therefore to the 3 Reasons first brought against it, is even in this respect indirect and insufficient: besides that it is otherwise most weak and frivolous. Of which more hereafter.

*\*The Reasons  
were 7. hereaf-  
ter set downe.*

5. Where now he speaketh of sufficient men for Pastors, let him tell us plainlie what he thinketh of their Dumb Ministers, and of the rest among them otherwise vnnecet and insufficient: viz, Whether the Dumb Ministers and Formalists, have not the same calling of the Prelates, that the other have.

6. Whether they have not like, and many of them greater acceptance of the people, then those he speaketh of have.

7. Whether they therefore being thus ordeined of the Prelates and accepted of the people, are by the word of God true and lawfull Pastors, to whose guiding men may commit their soules, and ioine to their publick Ministry.

8. Whether their Churches (as they stand) have power to choose to themselves their Ministers, so as being chosen by them they are by the Lawes of their Church their lawfull Ministers.

9. How it is possible, that any should hold mariage by a Priest vnlawfull, and yet think that vnles they be so married, their mariage is nothing? And againe, to hold the Prelates making of Ministers to be vnlawfull, and yet to think that vnles the Prelates do so make them, they are no Pastors at all, neither can be theirs?

What straunge contradictions be here?

Is it possible, that these things can stand together? Or can they ever be reconciled, vnlesse Mr Jacob think their people be so mad, as to hold that no lawfull Marriage or Ministerie can be had, but by vnlawfull meanes? And consequently, that whosoever will marry or become Ministers, must needs sinne against God: Yea so, as they know and hold it be- fore they do it: and therefore also sinne against their owne conscience. For thus much do his Marginall notes, sayd togeather with the wordes of his Comparison, necessarilie import. And what a diuinish doctrine also is this? 1 Tim. 4. 1, 2, 3.

Page. 188.



10. Whether the Offices and functions of the Prelates he speaketh of, be not among them (as the Apostle saith) exalted above and opposed against the holy things and offices of the Lord Jesus. Yea, Whether those very words of the Apostle, thus describing the Man of sinne [ὁ ἀντικείμενος καὶ ὑπεραρπόμενος ἐπὶ τὸν καλεόμενον Θεὸν ἢ τὸ ἅγιον, that is, set against & lifted vp above all that is called God or holy] do not most directly as it were with the finger point out that Antichristian Prelacy. And here (to speake of it by the way) let the Reader minding how wonderfully God hath disposed, that they should by themselves (in their Statutes, speeches, writings) be called by this name and title of [Prelates] which is the very English of the Greek word used by the Apostle when he describeth Antichrist: The word is, ὑπεραρπόμενος, that is, exalted above; lifted vp; set before; or (as we usually speak) Prelate. 2 Thes. 2. 4.

2 Thes. 2. 4.

\* Or, ap-  
pertaining  
to diuine  
vvorship.

As the same  
word is used,  
Acl. 17. 23.

11. How it can be then that Pastors should be made by the Prelates, as here he taketh for graunted. Men surely do not gather grapes of thornes, nor figs of thistles. Neither hath the throne of iniquitie (which forgetteth wrong for a Law) fellowship with the Lord. And whatsoever be pretended to the contrary, certaine it is that Christ and Antichrist cannot accord together. Mat. 7. 16. Psal. 94. 20. 2 Cor. 6. 14. 15.

To the end therefore that the Reader may better perceiue Mr Jacobs corrupt dealing, it will not be amisse, briefly to note here (out of their owne Pontificall and practise) how the Ministers he speaketh of are made by the Prelates.

1. First, they are made Deacons or half Priests, whose duty is to read the book of Common prayer and Homilies, to minister Baptisme, to assist the Priest at diuine service, and (if he haue the Prelates licence) to preach withall.

2. Then after a yeares service in that Deaconship (or such tyme as pleaseth the Ordinary) comming to be made full Priests, they are presented to the Lord bishop or his Suffragane, by an Archdeacon or his deputy, saying, Reverend father in God, I present these persons present to be admitted to the Order of Priesthood.

\* Note this  
point of blas-  
phemy. For  
now Christ  
alone hath the  
Ministry of  
Priesthood, &c  
that ἀπα-  
ρκατος,  
that is, such  
as can not  
passe fro him  
vnto another.  
Heb. 7. 23. 24.

3 The Prelate then saith to such as be there (be they his Seruing men or any other that happen to come that way), Good people these be they whom we purpose God willing, to receive this day vnto the holy Office of Priesthood &c.

4. None of them shewing any impediment to the contrary, the Clergie and people present say or sing the Letany &c. And the Prelate readeth over a number of Collects and stinted prayers taken out of the Popes pontificall: with an exhortation, an Epistle and Gospell, wherein they abuse and pervert the Scripture.

5. The Prelate demaundeth of them thus, Do you think in your heart that you be truly called according to the will of our Lord Iesus Christ, and the order of this Church of England, to the Ministry of Priesthood? And the parties to be ordained then answer, Every one for himself, I think it.

After

6. After other questions and answers about the sufficiency of the Scriptures &c. (wherein they condemne themselves) the Prelate asketh, if they will reverently obey their Ordinary and other chief Ministers of the Church (that is, the Lordbishop of the Dioces where they live, the Archbishop, Archdeacon, Chauncelor, Commissary and the rest of that Antichristian Hierarchie). They make answer againe, every one of them saying, I will so do the Lord being my helper.

7. Then the Bishop readeth a prayer for them, that they may have strength and power to performe the same: and desireth the congregation, secretly in their prayers to make humble supplications to God for the foresaid things. For the which prayers, there is a certayne space kept in silence. (Note this mystery).

8. After a while, the Prelate prayeth againe in such wise as is set downe unto him in the book: being not able belike otherwise to conceive any prayer himself.

9. When this is done, the Prelate with the Priests present lay their hands severally upon the head of every one that receiveth orders: the receivers humbly kneeling upon their knees, and the Prelate saying unto them, \* Receyve the holy Ghost: whose sinnes thou doest forgive, they are forgiven; and whose sinnes thou doest retaine, they are retained &c.

\* Note here againe blasphemy.

10. Then is sung the Creed, and they go to the communion: they that received orders, being appointed to say and receive the communion with the Bishop the same day, and remaining in the same place, where the hands were laid upon them, &c. So testifying that they are of the same faith and body with the Prelates, who are knowen to be notable persecutors of the truth, and very Antichrists themselves.

\* Well fare all good persons.

11. Now being thus made Priests (and yet I omit many like things that might be noted out of their Book and practise, for it were endles to recount all) they pay for their letters of orders. Which they must also have in a readines at all times, to shew (whensoeber there shall be occasion) for better assurance that they have received the Beasts mark. And if now they be to enter upon a benefice, or whensoeber that day cometh (for which they are now prepared to day afore to morrow) then there is yet further required, that they have the presentation of the Patrone (who perhaps is a Papist, or an Atheist, or a child, or the like) and the institution of the Lord-bishop, who without question is an Antichrist. The true Church hath but one Lordbishop, the Lord Jesus Christ. All other Lordbishops are Antichrists.

Ephes. 4. 11.  
1 Cor. 12. 5.  
with 1 Pet. 2.  
25. 3. 3. 4

12. Lastly being thus ordered, presented, instituted, and having sworne Canonically obedience to the Prelates: now whether the people will or not, they are and must be their Priests and have charge of their soules. And both themselves, their Ministers, and people remaine subject to the Prelates and to their Antichristian courts, power, jurisdiction &c.

This is the case of all the Priests, even of them that have the most and best acceptance of the people whereof he speaketh. And would any now have



have thought, that the Prelates making, and the peoples accepting of Priests, being such, Mr Jacob would be so senseless as to perswade that these are true and lawfull Pastors. Might he not as well tell us, that a cleane thing may be brought out of filthines, so that Christ may be made to agree with Antichrist: Which both Scripture and experience teacheth cannot be. Job. 14. 4. 2 Cor. 6. 15. Either therefore let him make the tree good, and his fruit good; or els make the tree evill, and his fruit evill. If the Prelates and their functions be Antichristian and were never but nought, then such must needs be the Ministry derived and received from them. But so it is with the Prelates, even himself being witness, who both peeled it before: And here againe in playne termes confesseth, that the calling received from them is unlawfull.

Mat. 12. 33.

\* Pag. 92.

By this it is too evident that the light of the truth shineth in his conscience, howsoever he strive against it. Therefore will I not now further urge it, hoping that himself in time will better mynd it. In the meane tyme, let the Reader note it: And withall, that this calling by the Prelates (which he peelde to be unlawfull) is the onely calling which by Law is ratified and allowed in that Church. And doth not Mr Jacob then (whiles he saith, notwithstanding, they are true and lawfull Pastors) speak riddles, and contradict himself?

These things being observed, and Mr Jacob desired to resolve them in his next: I will now proceed to shew the weaknes and insufficiency of his present pretended Defence. Where for more evidence of the truth, I will first set downe the Reasons heretofore alledged against his Comparisō, and then answer his cavils now brought against them.

## Chap 2.

The first Reason against Mr Jacobs Comparison,  
as it was first propounded,

Fran. Johnson.

**I**nfidels, Idolaters, prophane and godles persons, may marry together, with consent and choise of each other, notwithstanding their prophanenes: And their marriage is therein lawfull.

But it standeth not so with choise of Ministers in the Church. For prophane godles persons (such as these Assemblies consist of, being never rightlie gathered together according to Gods ordinance, remaining in subjection and bondage to their false Antichristian Offices and Courts, consisting of all sorts of people &c.) are not capable of choosing and joining to a true Minister in this estate, as Infidels and such like may marry in their estate.

Therefore the comparison holdeth not, neither is such choise of a Minister by such people lawfull.

The

H. Iacob his Reply.

The strength of this Reason standeth in these last words; *But these Assemblies consist of such people, 1. prophane & godles persons. 2. neuer rightly gathered together according to Gods ordinance. 3. remayning in subiection and bondage to their false and Antichristian of ficers & court. Ergo, &c.*

These three accusations availe nothing at all. The first Accusation is from our question, for we speake of a Christian people, but you of assemblies consisting of prophane and godles persons. If you say, our assemblies all & wholly are such: That is false. If you say, some are: Of them we speake not. If you say in all & every one of our assemblies there are some, yea many open prophane and godles persons. 1. It is too bold a saying, and without knowledge to speak so of all. 2. If it were true, yet it were false to say, our assemblies consist of such, or to thinke that whole companies of Christians by such commixtures are made vnholly; prophane, and godles; which is contrary to these scriptures. Mat. 23. 2. 3. Luke 2. 21. 22. & 1. 6. Act. 21. 23. 26. 1 Sam. 2. 17. & cap. 1. vers. 3. 9. Rev. 2. 20. 21. & 3. 1. 4. 1 Cor. 3. 3. Gal. 3. 1. 2. & 4. 11. 16. & 5. 4. 9.

The second Accusation [*that our assemblies were neuer rightly gathered together at the first according to Gods ordinance.*] I deny it: especially touching many famous Congregations in the Land, where the GOSpell was not vnknownen before the Queenes commaundement came to vrge them to receive this doctrine. And if the manner of receiving it then, in those hard and doubtfull tymes and hazardous beginnings, were not so perfect nor so exact, as should haue ben, yet we may see by the example of *Hezekias*, and *Manasses*, and *Iosias* reformati- ons, That God impureth it not to such godly and zealous restorers, the pillars and ground of the trueth in those dayes.

If you say, the vntaught people then suddenly receiving the Gospell by commaundement, not by hearing, could not beleue at the first, though they professed, and therefore at the first were no true Christians nor Churches? I answer. 1. Though many received the Gospell for the commandements sake, yet who can say, That now they all generally wanted all knowledge, and all faith? The word then hauing ben in many places taught, very many bookes scattered, much conference, daily consultations and disputations vsed, and the blood of the Martyrs hauing preached so loud, and so lately before. 2. It was not so sudden. There was more then halfe a yeare, for the people to heare, learne and consider, before the commaundement came. So that it can not be counted meer force and compulsion, that at the beginning of our Queenes reigne, brought vs to the truth. 3. I would know, You condemne not (I hope) all reformation commanded and compelled by the Magistrate. 2 Chron. 34. 32. 33. & 33. 16. & 15. 13. Seeing therefore, the assemblies thus openly, and aduisedly, submitted to the proclaimed truth, who seeth not, but they confessed therein their former errors, and professed their present faith, and vndertooke a new life from that which before they led, though happely not so formallie, nor so perfectlie as were to have ben wished.

*But they received all together, Papists, Atheists, ignorant men, and all dissolute liuers, into one communion and fellowship:*

Indeed

Accusatio. 1.

Accusatio. 2.

2 Chro. 30.

17. 18. 19. 20.

2 Chr. 33.

15. 16. 17.

1 Zepha. 1. 4.

5. &amp; 3. 1.

Ier. 3. 6. &amp;c.

&amp; 4. 1. &amp; c.

&amp; 5. 1. &amp; c.

From Ne-

der the

7. till mid-

some follow-

ing.

Objection.



*Answer.* Indeed all, who after this aduizement and notice taken, submitted to and receyved this doctrine; these were all receyued in. And therefore no open professed Papistes, Athistes nor other Heretikes. As for ignorant men, it is not possible but many will scape among the rest, in so great & so generall reformation of a publike state. And so questionles it was in Hezechias, Manasses, & Iosias reformation. 2. Chron. which we noted before. The notorious, dissolute, & wicked, some were reclaimed, all vndertook another profession, and a new appearance of Christianitie. And no doubt the like is to be thought of these, as before I obserued touching the ignorant men. Now all this was done, not intollerable doubtlesse, though I graunt weakly and corruptly, & very like euen to your owne receiuing in to your Church at this time: nay more tollerable and more lawfull then yours: who to furnish onely one congregation, have received many \* bankrupts, knowen bad men, and very ignorant: yea and still retaine men full of contention, and bitter strife. 1 Cor. 3. 3.

\* This particular Mr Iacob hath not printed: but it was in his written copy which I answered.

In a word this I answer: That which disanulleth not a Church gathered and settled, That disanulleth it not in the gathering and beginning.

But such mixtures do not disanull a Church gathered and settled, as appeareth above in the scriptures quoted against the First Accusation, Mat. 23. Luke 2 & c.

Therefore such mixtures did not disanull our Churches then in their beginning.

*Accusatio. 3.* The Third Accusation is, [*Our Assemblies remayne in obedience to the false Antichristian Officers, &c.*] Let this be our generall sinne: yet there is diversitie of sinnes. All are not of like detestation before God, nor of like consequence against vs. I say not that any sinnes are veniall; but I say, all sinnes by their nature are mortall, yet do they not all alike abolish vs from Christ, nor deprive vs of the glory of God. Now this sinne of outward Church orders is not of the most heynous, nor extreamest disobedience. There are sinnes against the *foundation*, and there are sinnes that stande *with the foundation*: *ibid.* wherein men living and dying ignorantly without particular repentance, may be saved. Such were the sinnes of the Iewish Church and estate in Christs tyme, and after, as some thinke, even till their Temple and Citie were destroyed, though they did personally hate and persecute Christ. Such also was the sinne of the auncient declining Bishops, Cyprian, Epiphanius, Augustine, Chrysostome, Leo of Rome, &c. No lesse was in ours of late Crammer, Ridley, Hooper &c. in King Edwards dayes: and no greater is now in ours presently, especially towching our Churches, & Ministers too, *generally*. If you say, we are all convicted now, and sinne against our owne consciences, as they did not in those tymes: It is vtterly false, and a palpable vntruth. Whosoever knoweth any thing in our Church estate *generally*, must needs see it, that this point towching the Hyerarchy, is not acknowledged even of ignorance in a thousand to one: many holding (and not of the simplest) this present government to be th'only true and right kinde: but all men almost, to be indifferent, and lawfull: very few indeed, and scarce to be found, that see it to be meerly nought, or as you terme it, wicked & intolerable.

And

† 1 Cor. 15. 2.  
2. 4. Rom. 1. 1.  
25. 1 Cor. 3. 10  
11. 12. 13. 14.

\*\* Beza in  
A. E. 15. 20.

And in king Edwards tyme, whosoever considereth, shall finde, that the godly learned Protestants then, were not vterly ignorant of this point of reformation, and yet sinned not against their conscience in bearing with the tymes, neither were abolished from Christ. And surely touching the Iewes, they were all generally more convicted then, that Iesus was the Christ, then we are now that the Prelacy is of Antichrist: & yet they remayned a Church still, because generally indeed, they were not plainly convicted. Thus then this our sinne is \* no way *fundamentall*, it destroyeth not faith & Christianity in our vvhole assemblies: Therefore they remaine Christian people still, as I affirmed: not all godles & prophane, as you vncharitably speak.

O beware of rash & hasty iudging, even of one brother, Rom. 14. 3. 4. 13. how much more of such and so many whole assemblies professing Christ in England? Woe be vnto him which curseth where God curseth not. Num. 23. 8. As also indeed that blesseth, where God blesseth not. We desire you not to blesse vs in our evill, but we vvarne you, not to curse vs in our good: vvhich indeed turneth vs not to any furtherance, but to a great hinderance and stumbling block, stopping vs from that syncerity vvhich els we should dravve nearer vnto. Blessed is he that iudgeth vvifely (that is vvithout affection and partialitie) even of him that is despised. Better it is and more Christianlike, even to offend in too much compassion and patience (especially tovvardes so many hundreth thousands, by vvhom we know nought saue good in this point) then to offend in too much rigor, and severity, and vniust anger. Mat. 5. 22. Howbeit this were not indeed to offend, as hath ben above shewed. And briefly in twoo vvords, thus I conclude it farther, that,

That faith and religion taught in the booke of Articles published 1562. maketh the people that beleeve and obey the same, true Christians: such as so living & dying may be saved.

But our Church doeth so holde that faith.

Therefore they are true Christians.

The Proposition onely is doubted. I had thought none so desperate as to deny it: but lately I vnderstand, you haue denyed it. Howbeit for answer, I referre you partly to that vvhich here hath bene said before, & especiallie to that vvhich is replied to your Answer in the former Treatise: which being well weighed, I doubt not but all indifferent, & Christian mindes will acknowledge, our publike Church assemblies in England to be true Christians.

Fran. Johnson his Answer.

**Y**ou have now ten tymes reproched me, and are not ashamed. Whatsoever your self or others do think of your Churches estate, God forbid that I should either iustify it, or take away myne owne innocency in witnessing the truth against it. Heare therefore, and I will answer you once againe: I will open my mouth for the truth, against him that pleadeth for Baal.

The strength of the Reason standeth not (as you ignorantlie suppose) in the truth or falshood of the particulars you mention: but in this, that

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\* see the 2.  
sortes of fundam  
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sinnes, in the  
2. Reply to  
your 7. ca  
son before.  
Pag. 142.

Fr. 10.  
See the an  
swer thereto  
in the same  
treatise, Pag  
144. 147.



It is not so with choyse of Ministers in the Church, as it is with choyse of parties in marriage. For Infidels, Idolaters, godles persons &c. may in that estate marry togeather: but they are not in that estate capable of choosing and topping to a true Minister. And therefore your Comparison both not hold.

Yet the particulars do all of them availe much against you, whatsoever you pretend to the contrary. The first is directlie to the question. For although now (having seen my answer) you speak of Christian people, yet your comparison (which was given me to answer) spake at first of ignorant persons, and those also such as might marry togeather. Now you cannot deny but ignorant persons (be they never so prophane and godles) may marry one with another. Yet have they not power in such case to chuse a Minister. It is your self then that keep not the point, but choyse and chaunge the termes of your Argument, as you think may best fit your turne.

And yet all this chaunging of your hew will availe you nothing at all, vnles you could prove, 1. That your people in that Church-constitution are true Christians: 2. That your Ministers so made and received are true Pastors. But neither of these can you do. For the first, let the Reader see the former treatise, where this point is purposedly handled. (And mynd here that your self confesse, some of your Assemblies are all and wholly prophane godles persons: Of which (you say) you speak not: Yet tell vs whether you think such Assemblies be true Churches, such people true Christians, and their Ministers (having like ordering of the Prelates and acceptance of the people) true Pastors, or not.) For the latter, this is the treatise and place where you should prove it, if you could. But behold, you do nothing lesse. Nay even here you peeld, that your calling received from the Prelates is vnlawfull. Yet this is the onelie maner of calling that your Church constitution appointeth.

That which you speak, of your Assemblies not being all and wholly prophane and godles persons, is nothing to the purpose. You might easilie have seen (if you had mynded the words of my Reason) that I said expresslie, your Assemblies consist of all sorts of people, that is, some better, some worse. Yet seing the best among you remaine in confusion with the worst, and all of you in bondage to Antichrist: that even for this cause also you can not in that estate be deemed true Churches, having power to chuse such Officers as Christ hath appointed for his Church.

And where you say, whole companies of Christians are not by such commixtures made vnholly, prophane, and godles, it is wholy from the question. The point is not, whether the better sort among you do by such commixture become godles persons, like the rest; but whether your Assemblies in such commixture can be deemed true constituted Churches of Christ. The Scriptures you alledge, are therefore misalleged, and fit not your purpose at all. Yea they are direct against you, as I have els where proved at large. Now note but these things brieflie.

In the Comparison, Page 186.

A treatise of the Ministry of England in answer to M. A. H.

In Mat. 23. 2. 3. Christ speaketh of such an state in Moses chayre, that is, in the offices and functions which God by Moses had ordeined. Deut. 23. 8. 10. & Neh. 9. 4. with Ioh. 1. 19. 24. Now what is this to your false Ministerie, which God never appointed? The same is to be mended in those other Scriptures of 1 Sam. 1. 3. 9. & 2. 17.

In Luk. 1. 6. & 2. 21. 22. mention is made of Gods ordinances and offices then obserued, after the Law of Moses, without reproof. Is not this then directlie against your Antichristian ordinances and offices, which are not according to the Law of God, but after the Apostasy of Antichrist: and therefore all the observers of them to be reproved?

In Act. 21. 23. 26. we read that the Legall ordinances were for a tyme permitted to the Jewes being zealous of the Law, and so obserued of the Apostle, himself being also a Jew. Which was the honour of their buriall. But what proportion is there between those ordinances of God, and the enormities of Antichrist? Nay, if we may not now keep those ceremonies of Moses, once Gods commaundements: how far ought we to be from keeping the abominations of Antichrist, by God most straitlie forbidden? Gal. 5. 2. with Rev. 14. 9. 10. & 18. 4.

In Rev. 2. 20. 21. & 3. 1. 4. 1 Cor. 3. 3. Gal. 3. 1. 2. & 4. 11. 16. & 5. 4. 9. the Scripture speaketh of true Churches and people set in the way and order of Christ. What is this to your Assemblies and people standing in the apostasy of Antichrist?

But you will say, these Scriptures shew in these Churches some corrupt men, opinions, and actions. What then? 1. This was not the estate of those Churches, but the personall aberrations of some therein. 2. Though true Churches planted in the order of Christ, be subiect to corruption: yet this doth not iustifie anie false Churches in Antichristian constitution. Though Iudah being the true Church of God had her enormities, yet Israel in apostasy was no wife but an harlot. Hos. 2. 2. & 4. 15. with 2 Chro. 15. 17. If you mynd not this difference, you may plead for some at this day and all the false Churches in the world, as you do for your owne. 3. Although bad men vnder a show of holines creep into the Church, till afterward in tyme they be descreped; yea although many hypocrites both enter and continew in the true Church: yet this nothing approbeth the confusion of such Assemblies as are cages of every vncleane and hatefull bird even of knowen wicked persons, Atheists, Persecuters, Whoremongers, Drunkards, Usurers, Idolaters & c. 4. When anie such are espyed in the true Church, there is Christs power to cast them out, if they repent not. Mat. 18. 17. 1 Cor. 5. 4. 5. 11. 12. 13. But such being comon and notorious in your and the like Churches, yea and still remaining vrepentant, yet you have not the power of Christ to remove them: but all the ecclesiasticall power and iurisdiction among you is in the Prelates and their Officers, which is meerlie Antichristian. 5. Even in true Churches, when such persons and corruptions are not redressed or removed, they do in tyme leaven the whole lump, and Christ in iustice removeth his Candelstick.



and taketh his kingdome away from among them. See it in such Churches as are spoken of in these Scriptures here noted by your self. Mat. 21. 42, 43. Rev. 2. 5. 16. 22. 23. 1 Cor. 5. 6. Gal. 5. 9. And if iudgement begin at the house of Christ, what shal be the end of the Synagogues of Antichrist?

These things I thought brieflie to note, partlie to shew that these Scriptures approve not your estate, partlie that the Reader may alway mind to put difference between true Churches, and yours with all other false ones whosoever. And let it be noted withall, how you seek out the verie Scribes and Pharisees with the corruptest times and people, by them to colour your vngodlie estate, if possible you could. Whereas the true feaze of God would teach you to make choise of the Prophets and Apostles with the purest times and people, for examples, to walk in their steps.) But for the further handling of these things I refer you to other treatises, where they are more fullie spoken of. Now I will annere (for more clearing of this question) a brief description of a true visible Church, which hath power from Christ to chuse to it self such Officers as he hath ordeined in his word. Thus therefore I describe it.

The answer  
to Mr A.H.  
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A true visible Church of Christ, is \* a company of faithfull people, \* by the word of God called out & separated from the world & the false wayes thereof, \* gathered and ioyned together in fellowship of the Gospell, \* by a voluntary profession of the faith & obedience of Christ. \* Mat. 18. 17. 20. Ephes 1. 1. Act. 1. 15. Ezech. 36. 38. \* 1 Ioh. 15. 19. & 17. 14. 16. Lev. 20. 26. Act. 2. 39. 40. & 19. 9. Rom. 1. 7. 2 Cor. 6. 17. Rev. 18. 4. \* Mat. 18. 20. Phil. 1. 5. Act. 1. 15. & 2. 41. 47. & 17. 4. Esa. 60. 4. \* Esa. 44. 5. 2 Cor. 9. 13. Act. 2. 41. Psal. 110. 3. Rom. 1. 8. & 16. 19.

This I take to be a true description. If it be not, shew the errour by the Scriptures. If it be, compare herewith your Cathedrall and Parish Assemblies, and, if you can, prove them or anie of them (even the best among you) to be such. And hitherto of the first of the particulars befoze mentioned.

For the second, it is needfull that you both name those many famous congregations you speak of, and that you shew how they were rightlie gathered and ioyned together according to Gods ordinance. Otherwise who can know whereof you speak, or what to think in particular concerning them?

If [by Congregations where the Gospell was not vnknewen before the Queens comadement came to vrgo them] you meane the persecuted Churches that were in Q. Maryes tyme: this helpeth not your cause, but maketh against it directlie. For they were then separated from the rest of the Land; and voluntarily submitted to the Gospell of Christ: and enioyed the true and lawfull offices of Pastors, Elders, Deacons; neyther stood in subiection to the Antichristian Prelacy and other Clergy of the Land, but renounced and forsook it. None of all your Assemblies were ever such, eyther at the beginning of her Maiesties raigne, or at anie tyme since.

If you object, that even they of that persecuted Church (when this Queen came) submitted to the Prelacy and Clergy as of said: I deny it not.

But

But note withall, that such as did so, made thereby defection from the way of Christ, wherein they were before. And the rest that would not so do, were either cast into prison, and so detained vnto death, or otherwise cruelly intreated: as both your prisons and some yet alive are able to testify. Since which time, your persecution hath increased far more, even vnto exile and death, vpon such as refuse to ioine to your Hierarchie, worship, and other abominations of Antichrist, by your Law then established.

How absurd then is it to pretend for your estate, the reformations of Hezekiah, Manasseh, Iosiah &c. Of which the Scripture testifies, that God gave the people one heart to do the commaundment of the King, and of the Rulers, according to the word of the Lord. 2 Chron. 30. 12. And who knoweth not, that these Kings did both abolish the false worship and Ministry which before time had ben in their Kingdomes, and did in stead thereof establish that true worship and Ministry which God by Moses had ordeined. 2 King. 18. 6. & 23. 25. 2 Chron. 29. & 30. & 31. & 33. & 34. & 35. chap. Besides that those Churches consisted of people separated from the world, and willinglie submitting themselves to the Lord: as these Scriptures also do testify, 2 Chron. 15. 8. 9. 12. & 30. 11. 12. 2 King. 23. 2. 3. with Exod. 19. 5--8. Lev. 20. 24. 26. Howsoever then, being set in the way of God and walking therein, they had their blemishes and imperfections, yea and euill men arising among them (as the best Churches on earth are alway subiect to haue): yet this is nothing either for such commaundment of Rulers, as is not according to the word of God, or for your Churches estate, which from the beginning to this day neyther are separated from the world, nor haue the true Ministry and worship appointed by Christ, but stand both in confusion with the most prophane, and in subiection to the Hierarchie and worship of the man of sinne. Otherwise the ten Tribes of Israell might iustify their defection, and the Romish Babylon her filthiest apostasy by such pretences.

For your people at the beginning of her Majesties raigne, you alledge, 1. that they did not all generally want all knowledge and all faith. I do willingly graunt it. But doth it therefore follow that your Assemblies are true Churches, rightlie gathered according to the ordinance of Christ? Then by the same reason conclude the public Assemblies heretofore in Q. Maryes time, and now in Rome and the rest of Italy, Spayne, Fraunce &c. to be true Churches rightlie gathered: because their people neyther did nor do all generally want all knowledge and all faith.

But your people had then had in many places the word taught, books scattered, much conference, daily consultations and disputations, and the blood of Martyrs preaching vnto them aloud & lately before. All these being granted, yet they are so far from excusing your sinnes, as even therefore it is far the greater: inasmuch as by this it should seem you knew better, and yet neyther did it then, neyther do it yet vnto this day. And so you are in the sinne and vnder the judgement spoken of in these Scriptures, Iam. 4. 17. Tit. 1. 16, Ier. 6. 16, Luk. 12. 47. 48. Let him that readeth mpend it well. And this



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But

But note withall, that such as did so, made thereby defection from the way of Christ, wherein they were before. And the rest that would not so do, were either cast into prison, and so detained vnto death, or otherwise euill intreated: as botg your prisons and some yet alive are able to testify. Since which tyme, your persecution hath increased far more, even vnto exile and death, vpon such as refuse to ioine to your Hierarchie, worship, and other abominations of Antichrist, by your Law then established.

How absurd then is it to pretend for your estate, the reformations of Hezekiah, Manasseh, Iosiah &c. Of which the Scripture testifies, that God gave the people one heart to do the commaundment of the King, and of the Rulers, according to the word of the Lord, 2 Chron. 30. 12. And who knoweth not, that these Kings did both abolish the false worship and Ministry which before tyme had ben in their Kingdomes, and did in stead thereof establish that true worship and Ministry which God by Moses had ordeined. 2 King. 18. 6. & 23. 25. 2 Chron. 29. & 30. & 31. & 33. & 34. & 35. chap. Besides that those Churches consisted of people separated from the world, and willinglie submitting themselves to the Lord: as these Scriptures also do testify, 2 Chron. 15. 8. 9. 12. & 30. 11. 12. 2 King. 23. 2. 3. with Exod. 19. 5--8. Lev. 20. 24. 26. Howsoever then, being set in the way of God and walking therein, they had their blemishes and imperfections, yea and euill men arising among them (as the best Churches on earth are alway subiect to haue): yet this is nothing either for such commaundment of Rulers, as is not according to the word of God, or for your Churches estate, which from the beginning to this day neyther are separated from the world, nor haue the true Ministry and worship appointed by Christ, but stand both in confusion with the most prophane, and in subiection to the Hierarchie and worship of the man of sinne. Otherwise the ten Tribes of Israell might iustify their defection, and the Romish Babylon her filthiest apostasy by such pretences.

For your people at the beginning of her Majesties raigne, you alledge, 1. that they did not all generally want all knowledge and all faith. I do willingly graunt it. But doth it therefore follow that your Assemblies are true Churches, rightlie gathered according to the ordinance of Christ? Then by the same reason conclude the public Assemblies heretofore in Q. Maryes tyme, and now in Rome and the rest of Italy, Spayne, Fraunce &c. to be true Churches rightlie gathered: because their people neyther did nor do all generally want all knowledge and all faith.

But your people had then had in many places the word taught, books scattered, much conference, daily consultations and disputations, and the blood of Martyrs preaching vnto them aloud & lately before. All these being granted, yet they are so far from excusing your sinnes, as even therefore it is far the greater: inasmuch as by this it should seem you knew better, and yet neyther did it then, neyther do it yet vnto this day. And so you are in the sinne and vnder the judgement spoken of in these Scriptures, Iam. 4. 17. Tit. 1. 16, Ier. 6. 16, Luk. 12. 47. 48. Let him that readeth mpend it well. And this



¶ 2. 3. 6.

this too, that you speak not of the whole Land and all your Churches, but onely of some places and persons, such as had the books, conference, and disputations you speak of: Whereas your former defence speaketh of your Churches as they are established by Law, and therefore of them all.

2. Next you alledge, that there was more then half a yeare (viz. from November to Midsomer) for the people to heare, learne, and consider before the commandement came: so that it was not suddayne, neyther can be counted compulsion &c. But know you not Mr Jacob, 1. That it neyther was, neyther could possibly be as you pretend, that the people in that tyme throughout the Land should be taught: Yet at Midsomer were all constrained to receive it, whether they did so beleeve or not. 2. That this tyme was appointed, not for the peoples instruction, that so by knowledge they might do what was enjoined, but that in this tyme the Statute being knowne throughout the Land, they should then do as was appointed howsoever they were perswaded thereof in themselves. This I prove, 1. Because the Priests and people that would, were suffered by Law all that halfe yeares space to say and heare Masse as befoze. Which I trow you will not say was to heare, learne, and consider, as here you alledge. 2. Because when Midsomer came, they were bound to receive (and so did) what was published, for their faith, worship, Ministry &c. howsoever eyther themselves were perswaded, or the things imposed did agree or disagree with the word of God.

But now I would know what you will say to this, that all your former pleading was from your Articles agreed vpon in the yeare 1562. and here you make your plea from your peoples estate in the yeare 1558. (for then began her Majesties regne: which I pray God long to continue and prosper.) If your professio of those Articles made you now true Churches, which before you were not: how were your Assemblies then right-ly gathered so many yeares befoze, as here you pretend? Or if you were not true constituted Churches at that Midsomer you speak of here, how could those Articles effect it, being afterwarde agreed vpon, not by your Churches, but by your Priests, neyther by all of them, but onely by your Archbishops and Bishops and such other of your Clergy as were with them in the Convocation holden at London in the yeare 1562. If to this last point you say, this agreement of your Prelates and Clergy was then published through the Land, and so you count it as the agreement and ordinance of your whole Church: then must you graunt withall, that the Antichristian Canons, Injunctions, Articles, Advertisements &c. agreed vpon at the same and like Convocations, and likewise published, are also the agreement and ordinance of your whole Church. And so your Churches estate and profession is to be considered, not by those Articles onely of 1562; but by the rest likewise agreed vpon among you from tyme to tyme. Thus all your defence is found to be full of deceit and contradictio every where. But it may be in your next wee shall know your mynd better.

In the meane tyme we answer what you desire to know of vs: viz. That we

See the title  
of those Art.

We consent not reformation commaunded & compelled by the Magistrate, but do vnfeignedly desire that God would put into the heart of her Maies<sup>ty</sup> and all other Princes, withm their Dominions, to commaund and compel a reformation according to the word of the Lord: As it is expressly noted, that Hezekiah and other the good Kings of Iudah did. 2 Chron. 30. 11. 2 King. 18. 6. & 23. 25. 2 Chron. 17. 3. 4. 5. 6.

We acknowledge with thanks to God and her Maies<sup>ty</sup>, that out of her Highnes Dominions there be already abolished manie of the abominations of the Romish Bablon. And we pray God, that forasmuch as manp of them be yet remainning in your worship, Hierarchy, confusion, Canons, Licences, Dispensations, Excommunications &c. with s<sup>uch</sup> which no man may have spirituall communion vnder payne of eternall wrath: that if it be the will of God, her Highnes may be his instrument to suppress and abolish these also, and to establish the whole truth of God, according to his word. And further, that she may take to her owne Ciuill vses the Lordships and possessions of the Prelates and other Clergy, as God hath foreshadowed and appointed should be done with them (Rev. 17. 16. & 19. 17. 18.) And as King Henry the eight (her Maies<sup>ties</sup> Father of famous memory) did with the Abbats, Monks, Friers, Purses, and with their possessions and reuenues.

Rev. 14. 9. 10.  
11. Exod.  
20. 4. 5.

Which happy worke, by what Princes soever it be done (as certainly will come to passe, for the Lord of hostes hath spoken it) it will greatly rebound to the glory of God, the honour of themselves, the free passage of the Gospell, the peace of the Church, and benefit of the whole Common wealth. The Lord therefore hasten and accomplish it. Hea true and strong is the Lord, who hath spoken, and will performe it. Rev. 17. & 18. & 19. chap.

This is our mynd (which you desire to know) concerning reformation commaunded and compelled by the Magistrate. Where note withall, that it is the work of God onely, to adde to his Church such as he will save. And therefore that it is not in the power of Princes or anye Man what soever, to perswade the conscience and make members of the Church: but that this must be left to God alone, who onely can do it: Act. 2. 47. & 11. 21. Gen. 9. 27. 1 Cor. 12. 13. & 14. 24. 25. Zach. 8. 23. Ier. 32. 38. 39. 40. Princes may and ought within their Dominions to abolish all false worship and all false Ministers whatsoever; and to establish the true worship and Ministry appointed by God in his word, commaunding and compelling their subjects to come vnto and practise no other but this. Yet must they leaue it vnto God to perswade the conscience, and to adde to his Church from tyme to tyme such as shalbe saved. But with you in these things, you know it is quite contrary.

Thus then neyther the examples of the aforesayd Kings of Iudah are in your case fictitious alledged: neyther is it of anye waight, if all your people and Assemblies in the Land willingly, openly, & advisedly, submitted to whatsoever was proclaymed at the beginning of her Highnes reygne: Vntill you could prove that Religion, worship, Ministry &c. then proclaymed and still



still used, to be by God prescribed in his word. Which still you take for graunted, when it is the very thing which we denie and you should proue, if possibly you could.

And what if here I should put you in mynd, how you might more sit-  
lie alledge for your case, the keeping of the Statutes of Omry, and the like,  
Micah, 6. 16. But I will leave this for your next Reply. And then also  
tell us, what truth it is you speak of, that was proclaymed at the begin-  
ning of her Majesties raigne, whereof the people had such aduizement &  
notice as you pretend, from November 17. to Midsomer following. For  
the booke of Articles heretofore so much pressed by your self, was so far  
from being proclaymed then, as it was not agreed upon till the yeare, 1562.  
Which was at least fower or fife yeares after the tyme you speak of here.

Now to proceed, you tell us that no open professed Papists, Atheists, nor  
other Hereticks were then receyved into your communion &c. But how can  
we beleue you, when D. Whitgift your Archprelate of Canterburp (a man  
of as great reckning and of more experience in your Church then Mr Ia-  
cob) tels us the cleane contrary, yea and prints it too (even then when he  
writeth in defence of your present estate) viz, that now the Church is full  
of Papists, Atheists, Drunkerds, whoremongers &c. Even the Prelates  
themselves (I perceiue) do in some things deale more sincerelie then you  
Mr Iacob, and are nothing so shameles. Yet I know that some others of  
your coat which seek reformation, deale herein as plainelie as the Pre-  
lates, and far more faithfullie then you. For example, they confesse and  
publish that you have a swarmes of Atheists, Idolaters, Papists, erroneous  
and hereticall Sectaries, the Family of love, and such like. Another spa-  
reth not to abourh more particularly, & that some Doctors of the Arches be  
the same men they were in Queen Maryes tyme. Others (also speaking of  
your Ecclesiasticall courts) write thus, & God deliver all Christians out of  
this Antichristian tyranny where the Iudges, Advocates, and Proctors for the  
most part are Papists &c. Thus your owne men of all sorts beare witness  
against you.

But to let their testimony alone, who knoweth not that the whole Land  
being polluted with most Popish and wicked Idolatry in it. Marpes  
dapes, they were all straightway after (without repentance or the word  
preached going before) receiued into the body of your Church, and con-  
streyned to become members thereof? Who with their seed vnto this day  
do so remaine, and are commonlie called, the Church of England.

Neither will that clause of [open professed] be anie starting whole for  
you, as it may be you dreame. All know well enough, it is no matter  
how open and professed they be, so as they will be conformable to come  
to Church once a moneth, and heare your Divine service booke. Did Mr  
W. Smith (your great acquaintance) neuer tell you, how one of the Co-  
missioners themselves (when he was called before them) said vnto him,  
Come to Church, and be a Divell, if thou wilt?

That which you say of ignorant men receiued in a generall reformation,

Page 3. &c

Whig.  
book, Page.  
176. & 178  
639. 643.

A Sermon on  
Rom. 12.

A State of the  
Church of  
England be-  
tween Dioc.  
& T. &c.

A. in the  
Parliament.

Mr Wroth,  
Justice.

if you meane of some having far lesse knowledge then others, being also unable epyther well to expresse their owne mynd, or to defend the truth against an aduersary: I deny it not. Orherwise know, that all who are receiued members of the Church, being of peares are to be such as in their measure (lesse or more) have learned Christ, and do willingly submit to his Gospell, having heard and knowen the grace of God therein. Ephes. 4. 7. 20. 21. 2 Cor. 9. 13. Col. 1. 5. 6. Act. 2. 41. & 17. 3. 4. Esa. 44. 5. Zac. 8. 20. 21. 22. 23.

And so questionles it was in the time of Hezekiah &c. For which, see these Scriptures, 2 Chron. 29. 31. & 30. 2. 3. 4. 11. 12. 13. 2 King. 23. 2. 3. 2 Chron. 15. 15. Besides that the Jewes did long before Hezekiah's time by knowledge enter covenant with the Lord, to have him to be their God and they to be his people. Exod. 19. 7. 8. Deut. 29. 10. 11. 12. 13.

For the notorious, dissolute, and wicked, you plead that some were reclaymed, all vndertook another professio and a new appearace of Christianity &c. Which how false it is, appeareth not onely in the receyving and retapning in your Church the most profane of the Land and their seed, yea and con- strepuing all whosoever in every Parish to be members thereof: but is confessed also by your selves on all hands, as I shewed before, by testi- mony both of the Prelates and of the Reformists: who do both of them testef that your Church swarmeth with Whoremongers, Drunkards, Ly- ars, Extortioners, Blasphemers, Sorcerers, and other wicked persons. Now say your self, if these be not notorious, dissolute, and wicked? Or if your Church abound not with such, eve to this day? How were they then reclaymed &c. as you pretend? And how was your Church rightly gathered according to Gods ordinance? Are these fit stones for the Lords Temple, fit servants for the Lords house, fit members for the body of Christ? Whatsoever you think, such estate is before God intolerable, and by his word unwar- rantable. Learne it by these and the like Scriptures, 1. Pet. 2. 5. 9. 1. Ti- moth. 3. 15. Zach. 14. 21. Esa. 35. 8. 9. 1. Cor. 12. 27.

But you say, we have likewise received bankrupts, knowen bad men, igno- rant, &c. 1. If it were so, would our sinne justifie yours? 2. Neither in deed is it so, as you charge vs. Knowen bad men we receive none at all. By bankrupts, if you meane such as are not able to pay their debts, and do there fore think that they are not to be received or retained members of a true Church, you do therein too much bewrap your ignorance. The Scripture teacheth that the true feare of God, and want of ability to pay amans debts, may meet together in the same partie. 2. King. 4. 1. Levit. 25. 35. &c. And who knoweth not, that it is a triall wherewith God sometymes exerciseth his dearest children? Iam. 2. 5. with 2 King. 4. 1. &c. Not to speak how there gathered to David (who was a type of Christ in many things that befell him) all that were in distresse & debt and troubled in mynd &c. 1. Sam. 22. 2. Yet notwithstanding if any shall wilfully runne into debt, not caring what they borrow so they may get it, neither making conscience to paie againe though they be able: such do both break the commandement of God, which saith unto all; Owe nothing to any

Page 16. 79.

Rom. 13. 8.  
with 2 King  
4. 7.

D



any man, but to love one another: and are therefore by the Prophet accounted for wicked persons. The wicked (saith he) borroweth and payeth not againe. Psalm. 37. 21. Now any that are known to be such, we neither receive nor retain. Yet you know, your selves, it is communion among you. And what power hath your Church to redresse it, if you would?

**Page 201.** Touching ignorant men, you have our mynd before. And as we are minded to do we practise: Remembring alway, that which is written of Christ our Lord, A bruised reed shall he not break, and smoking flax shall he not quench: &c. Isa. 42. 3. Math. 12. 20, 21.

Where you adde further, that we do still retayne men full of contention and bitter strife, it is also true. For although with such men we have ben exercised (as the Church on earth is alway subject to be, that they which are approved may be known): Yet neither is it any other thing then the Primitive Churches even in the tyme of the Apostles them selves did susteine (as the Scripture here alledged by your self, and other the like do testifie); and when such persons and dealing once be manifest, we cast them out from among us and avoide them, according to the rules prescribed in the word of God, Gal. 5. 12. 1. Cor. 5. 11, 12. and 11. 16. Rom. 16. 17, Mat. 17. 18. And yet, even then when they are hardened and please them selves in strife and contentiō, they may both be received and retained members of your Church, any of them that will come to your false worship, and so returne to their former vomit againe.

That which followeth in the last place, for the shutting up of this matter (when you say, That which disannulleth not a Church gathered &c.) is directed against your self. For seing confusion and commixture with the world and wicked thereof in one body of a Church, will disannul and make no more a Church already gathered and settled: how much more shall it there, where a Church is but a gathering and beginning? (If we could imagine that to be a gathering of a Church, which leaveth it still in confusion with the world and bondage to Antichrist.) Now that such mixtures with the profane will disannul Churches before gathered aright, you may see by that which is written, Gen. 6. 2. &c. Ezech. 16. chap. and 22, 26, and 44. 6, 7, 8. And in the Churches that were at Rome, Ephesus, Corinth, &c. Rev. 13. 16. and 17. 1. and 18. 1. and 18. 2. being compared with Rom. 1. 7, 2. Cor. 6. 14. &c. Thus all your answer is in a word taken away.

But further, mynd here a contradiction with your self. For now you graunt (which before you denied) that your Church is commingled of all sorts of people, having mixtures of profane and dissolute, with the rest that are better among you.

The Scriptures you quote, I have shewed before how you do pervert them. Page 196. And thus much of the second particular.

The third was, that you remain in bondage to Antichristian Offices, Courts, &c. This you graunt to be your generall sinne. Which is directed to give the cause. For they which stand in bondage to Antichrist cannot possibly in such estate have the power and liberty of Christ, either for

the choice of Officers, or for any other action, to be performed by the power and in the Name of the Lord Jesus.

Thus having given the cause, yet fearing likewise to seem too much to the truth, you labour still to lessen and excuse your sinne, as much as you can. Now you alledge, that it is not of the most heynous nor extreme disobedience. And thus may all sinne be pleaded for, except the sinne against the Holy Ghost. Thus might Nadab and Abihu justify their strange fire: Corach, Dathan, and Abiram, their usurping of the Priests office: the Ten Tribes their desertion: the Papists all their abominations: Hymenaeus and Philetus all their impieties, and finally all Hereticks and sedd persons their heresies and bad dealing.

Next you tell us, of sinnes that are against the foundation or not against it: of the Jewish Church, of the aunceyent declining Bishops, Cyprian &c. of King Edwards dayes, M. Craumer, Ridley, Hooper, &c. of your Churches and Ministers generally, that you are not all convicted &c. These pretences are all answered before in the former Treatise. And now withall, that the sinne of the later Bishops since the exaltation of Antichrist, is far more grievous then was the sinne of the other that were before that time: both because the Mystery of that iniquitie is now more more fully disclosed which then was more hid and secret: and because these later have been before their eyes the mischief that followed by that declining, which the other of former time neither did nor could.

Adde hereunto the great unlikenes (when they are compared together) in their Offices, Entrance, Titles, prerogatives, Courts, Canons, Iurisdiction, and other proceedings. And tell me why you left out Cyprian in your printed Book, who you named in your written copy? (for which cause I have now also noted his Name with the rest.) Is it so, that you see already how he is against you? Assure your self Mr Jacob, that so will the rest also be found, lesse or more (I alway except the Prelates of Rome) whensoever due triall and comparison is made. Which I neither need nor purpose here to stand upon, seeing these things are purposely handled and already published by others well known and approved also of your selves, as by Mr Beza against Saravia, T. C. his 1. and 2. Reply. The Demonstration, &c. I omit also that yours are become persecuters, whereas the other were persecuted. Therefore your sinne is far the greater.

And many other things I might alledge: but it sufficeth us (and hereon we rest) that your Prelacy, and other Ministry, worship &c. are none of Christs ordinances, appointed in his word. If you be other wise minded, prove it by the book of God. You know that it alone is the word of truth, and ought to be unto all the laterne of our feet. Henceforth therefore speak according to that word: and seek not by the lesse sinnes of others, to hide and nourish your own far greater. Otherwise remember and apply to your selves the judgement that is written, Exod. 16. 7. Ps. 119. 21. Gal. 1. 6. 9. Rev. 14. 9. 10. 11. and 21. 18. 19.

Job. 17. 17  
Psa. 119. 105  
Esa. 8. 20

And note these things withall. 1. First, That here you speak of such



as live and dy in your errors ignorantly. Now what defence is this for your self (Mr Jacob) and for all the rest of your Church throughout the Land who do not onely know these errors, but have also taught, professed, and witnessed against them heretofore?

2. Secondly, that here you are glad to vse the same pretences (as rusty weapons) against the truth, which were sometimes used by M. Whigge and the Papists for defence of the Prelacy, and found to be of no force at all. 3. Thirdly, that whatsoever you speak here in excuse of your conviction, may be likewise alledged by the Papists and other Hereticks for defence of them selves, viz, that they are not all convicted & sinne against their conscience; also, that such and such points are not acknowledged even of ignorance in a thousand to one among them; that many of them (and not of the simplest) hold their way to be the onely true and right course: and almost all of them to be indifferent and lawfull: very few and scarce any that see it to be meely wicked and intolerable. Yet these are the reasons and armour of proof you bring for defence of your Hierarchie and Church-estate.

And what should I speak of your manifold contradictions, fearfull clauses, notable untruthes &c. Your contradictions, as when you graunt here, This is your generall sinne, and yet said before, you held these to be Christs ordinances. Your pretended excuse, that you speak some things in your owne person, some things in your Churches, I have shewed before to be vayne and against your self. Pag. 55. 56. 72. Another contradiction, in that you professe the auncient Bishops and yours have declyned (viz, from the truth and way of Christ, or els tell vs in your next, from what?) and yet plead, as if your Church generally were cyther ignorant hereof, or held your present government to be the onely true and right kind, or at least to be indifferent and lawfull &c. For how (I pray you) can these stand together? If you say, your self know thus much, but as for any others that know it, they are very few and scarce to be found (these, I take it, are your owne words) this is but a vaine conceit of your self, and such as is still accompanied with folly. There are no doubt a thousand to you, who are but one, that know these things as well or better a great deale. Yea I know manie of your Church my self, who have taught and writtē far more soundly and godly of them, then ever Mr Jacob did. And if these had all held their peace, yet your Book of common prayer (as grosse as it is) knoweth thus much, that in the Primitive Church there was a godly discipline, which (it saith) is much to be wished that it might be restored agayne. The particular there mentioned, I stand not upon. I note it onely for this, that you may see even by that book, receivd among you generally, how your Church neither is so ignorant of the estate of things in former times, as you pretend, neither thinketh your present government to be the onely true kind &c. As to speak of your so manie and so publick suites to the Parliament, to have it removed as being unlawfull and Antichristian: Neither of the many books printed with your lledge, shewing as much. A third contradiction (till you close it better) note in this

this also, that you acknowledge they in K. Edw. tyme were godly learned, and yet insinuate withall, as if they were litle better then tyme-servers.

Your fearfull clauses, importing partlie a peelding of the cause, partly a seeking of starting holes and excuses for your sinne: As when you say,

1. Let this be our generall sinne, yet there is *diversity* of sinnes. 2. All sinnes by their nature are mortall, yet do they not all *alike* abolish vs from Christ. 3. This sinne of outward Church-orders is not of the *most* heynous, nor *extraordinary* disobedience. 4. There are sinnes, wherein men living and dying ignorantly without particular repentance, *may be* saved. 5. No greater is now in our Bishops presently, *especially* towching our Churches, and Ministers too, *generally*. 6. If you say, we are *all* convicted now, it is false. 7. The godly learned Protestants in King Edwards tyme, were not *very* ignorant of this poynt of reformation. 8. The Iewes were not *generally* plainly convicted. 9. Our Assemblies are not *all* godles and profane: Our sinne destroyeth not faith & Christianity in our *whole* Assemblies, &c. As if your self thought it did in some.

Your notable vntruths also are many, as when you alledge Mr Beza vpo Act. 15. 20. as if he spake of such Iewes as did personally hate and persecute Christ: where as he speaketh expressely of such as beleved in Christ, but were withall zealous of the Law, being not yet perswaded of the abolishment thereof. Agayne, when from him you would teach, that they which did personally hate and persecute Christ, yet were the true Church vntill the Temple and City were destroyed, yea and saved though they repented it not. Which is contrarie to these and many the like Scriptures, Act. 2. 40. 47. and 13. 45. 46. 50. 51. and 19. 8. 9. 1. Thes. 2. 14. 15. 16. Rev. 2. 9. Another vntruth is, that you say the sinne of your Bishops now is no greater then of the auntyent declining Bishops and them in K. Edwards tyme: Whereas many wapes it is incomparably greater, as I have shewed before. Pag. 40. 41. 129. 133. 148. 162. 175. 177. 183. 203. Another is, in that you say your sinne is no way fundamental. The contrarie whereof see proved before, Pag. 22. 73. 114. 147. And another, when you charge me, as if I held all among you to be godles and profane: when I have alway thought and professed otherwise. Yea even here I said, your Church consisteth of all sorts, that is, both good and bad, better and worse, some making conscience of their wapes according to the knowledg they have, some not, &c. For which also see further before, Pag. 7. 20. 21. 41. 78. 103. 168. 178. Finallie, it is either vntrue also when you say, this poynt towching the Hierarchy is not acknowledged in your Church even of ignorance in a thousand to one: Or if it be true, it is a shame for you and all the Ministers of your Church, who have not in this cleare light of the Gospell, by the space of fourty yeares together, made known vnto the people so great a point of Antichristianity, as the Hierarchy is: Which is the verie sinewes and strength of the Popes Religion: As (I feare) wofull experience will teach you further, if yet you do not see and feel it ynough. But of this also I have spoken before, in the Preface: Section 6.



To here, the ornaments of your self and defence of your state. The  
 herp naming whereof, is sufficient to show your folly, and your Churches  
 miserie. Yet lest you should please your self in this course, as also for  
 the satisfying of such as desire further handling of these things, I have  
 spoken of them before more particularly. Namely, of summes funda-  
 mentall, Pag. 22. 3. 44. 46. 51. 73. 114. 147. Of the Scriptures which here  
 you alledge in the margin, Pag. 51. and in the Preface, Section 3. Of the  
 Jewes Church, Pag. 84. 151. 195. 197. & in the Preface, Section 5. Of the  
 auncient Bishops, Pag. 129. 162. 183. 203. Of them in A. Edwards dares  
 Mr Crammer & c. Pag. 8. 40. 41. 48. 49. 67. 77. 162. 182. Of your Church  
 estate and corruption, Pag. 3. 7. 16. 27. 33. 41. 43. 53. 60. 61. 63. 73. 78.  
 82. 94. 101. 103. 108. 120. 130. 131. 132. 135. 147. 155. 157. 171. 180. 188. 194.  
 196. 200. &c.

Your caution against rash & hasty iudging of any, is very good and need-  
 full. We do together with you exhort all to beware of such dealing: and  
 to take heed they iudge righteous iudgement, as Christ hath commaunded.  
 And therefore that they be careful to search out and help forward the iudg-  
 ment, given by the Apostles and Prophets, on the Whore of Babylon  
 and all her Daughters. Rev. 18. 20. 21. and 17. 1. 5. 6. 7. with Ier. 51. 61. 64.

Neither let any think that this is to curse where God blesteth, or to lay an  
 hindrance and stumbling block before any: but that it is in deed to reward  
 Babylon as she hath rewarded us, and to beare witness to the truth and  
 sincerity of the Gospell, that it may the more be brought to light, and re-  
 ceived of the elect, to eternall life. To such, we know, Christ with all his  
 ordinances is precious: but in deed to them which be disobedient, he is a  
 stone to stumble at and a rock of offence, even to them which stumble at the  
 word, being disobedient, to the which thing they were also ordeined. 1 Per. 2.  
 7. 8. Take heed therefore you blesse not your selves in your disobedience  
 of anie truth of Christ, promising your selves peace, though you walk ac-  
 cording to the stubbernes of your owne hearts: so adding drunkenness un-  
 to thirst. For such blessing God hath threatned to curse, Deut. 29. 19. 20.  
 Zach. 11. 5. 6. Malach. 2. 2.

For our selves, we iudge not any man. It is the word of God that iudg-  
 eth, which shall also iudge in the last day. Ioh. 12. 48. Wp it therefore let  
 every man trie and examine his wayes, of what place or calling soever he  
 be) first for the worship he performeth unto God, and then for all the o-  
 ther actions of his life: that he may so please God in this life, as he may  
 in the next be partaker of the glorie that shalbe revealed. Neither let anie  
 be daunted with the reproches and afflictions which accompanie the truth  
 and witnesses thereof. Even Christ himself the Prince of our salvation  
 was consecrate through afflictions: and he hath promised, if we suffer with  
 him, we shall also reigne with him. Heb. 2. 10. Rev. 2. 10. Rom. 8. 17. 18.  
 2 Tim. 2. 12. Therefore also we say with the Prophet (as you do here)  
 and wish it might sound in the eares of all men as a trumpet. Blessed is he  
 that iudgeth wisely of the poor, even of him that is despised as a Phil. 2. 1.

Iob. 7. 24.

Rev. 19. 6.

14. 6. 7. 8

2 Ths. 2. 8.

To conclude, your one word (whereof you told us a little before) is now become two words: and all little enough.

For if your reason be good, all in your self, if a man might not (after your example) in two words conclude the Popists also to be true Christians, thus:

That faith and religion taught in the Creeds commonly attributed to the Apostles, the Nicene Councell, Athanasius, &c. maketh the people that beleeve and obey the same, true Christians: such as so living and dying may be saved.

But the Popish Church doth so hold that faith:

Therefore they are true Christians, &c.

If your reason be good, what will you say to this? If you say, they profess in word, but do in deed both in their Church-constitution and practice deny it: such also is your case. Besides that the question is not, whether anie among you may be saved by the truth you hold: (For we doubt not but eve in the Popish Church God saveth his, by the truth there held.) But the question is, whether you (or they) can in your estate and Church-constitution be deemed by the word of God true Christians or true Churches: such as none may separate from your worship and Ministry established among you.

And here I can tell you, that even some of your selves have acknowledged and openly avowed your Churches case to be such, as "a man may be any thing among you but a sound Christian. Yet I suppose you will not say they were desperate for saying so. And if I be not deceived, your self who have ben like minded with them heretofore. Sure I am, you had not cleare these things very well: and in anie case take heed you become not desperate therein. Neither two nor three of your words will help the matter. It is the word of God that must decide it between us.

Whatsoever you have replied in the former Treatise, I have there answered. And now I leave it to all indifferent and Christian myndes to acknowledge your publik Church assemblies for such Christians, as in that estate they are found to be by the word of God. If by it either you or anie other can prove them to be true ones, I have done. If not, then I wish you and all others to presd to the truth, and no longer to strive against it. Hitherto of the first Exception, against your Comparison.

*Demonstration, in the Preface.*

### Chap. 3.

#### The Second Reason or Exception against Mr Jacobs Comparison.

Franc. Johnson.

The Priest both not celebrate or pronounce any marriage without the married first give their consent.

But the Priests make ministers without and before the peoples consent.

Therefore the Comparison faileth not.

*Finis*



H. Iacob his Reply.

**F**irst it is very vaine to make this any matter, viz, the peoples consenting either before or after the Prelats ordeyning. For whether before or after, it is in nature and value all one: They in their ignorance having respect only to the Prelats act. And if it were so, that the Priest should sometymes marie a couple, the Maide being meerly enforced, and denying consent, yet not striving nor resisting: and a while after shall willingly agree & like: Out of question there is now true wedlock betweene them. Even so the case is betwixt the Church and the Minister. 2. But what will you except here against those Pastors amongst vs, that were first chosen by the people, they first professing their consent, and are after instituted, and inducted by the Prelat. Many are thus called amongst vs: and the most have the peoples consent even together at their first inducting: at least wise they have soone after, by the peoples submitting & maintaining them even presently. 3. Lastly in a word, where you say the Prelats make Ministers without & before the peoples consent: We" affirme, that they make not the Pastor at all indeed and in truth; but onely supposedly. It is the Churches consent that maketh him truly, whether before or after the Bishop, that skilleth not. If any thinke Imposition of hands to be simplie necessarie to the being of a Minister: that is also an error, and can not be proved.

Began in Ad.  
14. 23.  
Formerly ag-  
ainst Bridges;  
Pag. 148.

Fr. Io. his Answer.

**B**ecause I see you need it (Mr Iacob) I will deale very liberallie with you. I graunt, that your peoples consenting (whether before or after the Prelates ordeyning) is in nature and value all one & c. that is, of no value or force at all: Whether you respect the Law of God, which knoweth no such juggling of people and Prelates: or the Law of your owne Church, which appoynteth no such election by the people at all. And thus too it is a very vaine thing for you to make this any matter, viz, our peoples consenting eyther before or after the Prelates ordeyning.

Yet remember that your Comparison (which I answered) spake of people that had made choyse of a Minister before he came for ordination to the Prelate. Therefore it was and is prouough against the Comparison, to shew that the Priests can not celebrate marriage before the parties consent each to other: Whereas the Prelates make Ministers both before and without the peoples consent, yea and without their knowledge comunonly. It is vaine then in you to count such exception vayne.

I munde also how deceitfully you passe by that clause [without the peoples consent.] Therefore to discover your fraud, and to see what better answer you can give in your next, I will proponnd the Reason also thus:

The Priest both not celebrate any marriage without the marped first give their consent.

But the Prelates make Ministers without the peoples consent.

Therefore the Comparison holdeth not.

Your case [of a Maide being meerly enforced and denying consent, yet not striving nor resisting] is merely absurd and ridiculous. Can it possibly be,

be, that one should both be meeilie enforced, denying consent, and yet not strive nor resist? As soone may you make Fire and Water agree together, as these two. For, to be enforced, pea meeilie enforced, must needs imply a striving or resisting against it. Els what needed there, or how should there be said, to be anie forcing?

But you say, if afterward she agree, there is true wedlock. True in deed if they both agree. But then it is not by reason of anie thing done before (which was sinfull altogether) but by vertue of the present mutuall willing consent: they having liberty and power to marrie together according to Gods ordinance. But with your people and Assemblies it is far otherwise: seing you have not liberty or power in your estate to call a Minister according to the ordinance of Christ. Which I have proved both in the first Reason before, and in the rest hereafter following.

2. To your demand about Ministers first chosen by the people afore they are instituted by the Prelates: I answer, that if your people had power in your estate to chuse a Minister (which they have not) yet the receiving of institution and induction by the Prelates afterward (being never ordeined by God) were at least to set your thresholds by Gods thresholds that is, your inventions by Gods ordinances. Which were in very deed to commit abomination against the Lord, and to defile his holy Name, and you in so doing become so far from having him present with you, as even by this meanes you set a wall between him and your selves. Ezech. 43. 8. And not so onely, but do also rebell against the Lord, and turne away from him, in receiving an other Ministry for the administration of his holy things, the he by his word hath ordeined in his Church. Ios. 22. 29.

Let the Reader note here besides, how you speak onely of the institution and induction by the Prelates, and closely passe over the Prelates first ordeining of them Priests and Deacons. Without which they are in your Church no Ministers at all, nerther capable of anie benefice, though the people should never so much make chofe of any.

Where you say, most of your Ministers have the peoples consent at their first inducting, or at least soone after by the peoples submitting & maintaining them even presently: First I answer (as before) that your peoples consent in your estate is of no moment. Secondly, if this reason of yours be good, then your dumbe Priests, Non-residents, and most Popish Ministers in the worst tymes and places, are to be accounted true Pastors, as well as the best among you: because upon their induction the people submit to their Ministry and mainteyne them even presently. For who knowes not, that when once a Priest is presented by the Patrone and inducted by the Prelate to a benefice, your people do and must jorne to his Ministry, and for his maintenance give him their tithes, &c. will they, will they.

Abbe hereunto, that even the maintenance belonging to your Ministry is such, as was never ordeined by Christ: and therefore neither to be received by the Ministers, nor given by the people. Which I prove thus:

1. Your Ministers are mainteyned by Tithes, which is Jewish, and ceased

Ac,

ceased



reased with" the Levitical Priesthood: Or if you will, Popish, derived from the Jewes: which comes all to one end. 2. Your maintenance is such, as by it all manner Ministeries once received in the Land might be maintained, were they never so Popish, or otherwise never so impious in any respect. 3. You are bound so to maintaine the Ministers you have whatsoever they be: and that also, whether you will or not. 4. On the contrarie, the manner of maintenance now ordained by Christ for his Ministers, is such, as belongeth" but to them which preach the Gospel, and must come from the people of love and duty in that behalf. 1. Thes. 5. 13. Gal. 6. 6. Rom. 15. 27. 1. Timoth. 5. 17. 1 Cor. 9. 7. &c.

1 Cor. 9. 14.

3. Lastly you say in a word (but a shrewd word) that the Prelates make not the Pastors at all in deed and in truth, but onely supposedly. And now in your printed book (for more certainty) you affirme it with consent of others, whom you note in the margin. But for this point it needeth not. For we see it most willingly. Yet note withall, that thus you do both give the cause, and condemne at once all your Ministeries as unlawfull, such as may neither be received nor joyned unto. See it for plainness sake in a Syllogisme, thus:

Witness your  
Articles, Ca-  
non, Inim-  
ities, Statu-  
es, &c.

Your" Law and Church admitteth no other Ministry as lawfull among you, but that which is received from the Prelates.

But this (say you) is none at all in deed and in truth.

Therefore all the Ministry admitted among you by your Law & Church, is none at all in deed and in truth.

A very sound defence of your Ministerie: such as all the Prelates and Priests in the Land may well thank you for, with cap in hand: At least wise, if you could draw them to be thus minded. And here let me put you in mind, how once you wished us to set downe nothing in answer unto you, but that which is the doctrine of our whole Church. If your self have kept this rule, it is well. If not, how will you answer it?

That which you have added concerning Imposition of hands, I admit, with these cautions, 1. That it is not to be neglected where it may well be had. Hebr. 6. 2. Act. 6. 6. and 13. 3. 2. That in Churches already established it be done by the Eldership: and where people first come into the order of Christ, by the fittest among them, being thereunto appointed by the rest of the Church. 1 Tim. 4. 14. Numb. 8. 10. And thus much of the second Exception.

#### Chap. 4.

The third Exception against Mr Jacobs Comparison.

Fran. Iohnson.

The people can not chuse their Minister, unless the Prelate do either before, or after, make him a Minister.

But a couple may chuse and take each other in marriage, whether the Priest will or no. Therefore the Comparison holdeth not.

Wo

H. Jacob his Reply.

**W**E deny your saying, *the people can not chuse.* They can chuse, They have power in Christ, as being Christians, though they know not their right therein. The ignorance of this simply, doth not cut vs of from Christ, nor from this holy privilege: no more the blind Papists have lost their right & power of marrying together without a Priest, because they are ignorant of it. 2. Again where you say, *But a couple may chuse each other whether the Priest will marry them or no:* Marke, That we speake of blind Papists, that thinke that the Priest is the whole absolute and necessarie marriagemaker. If you say, even such have right and power to marry, though they be farre from knowing it, and farther from practizing; Then graunt the like in chusing a Minister, to our Christians: for so the Comparison importeth, Els if you meane those words of others that be men of knowledge, Then you fight with your shadow: you touch not our question.

Fran. Johnson his Answer.

**Y**ou do still take for graunted that which is denyed: viz, that your people have power in Christ to chuse their Ministers &c. I proved before that seing your people stand in Antichristian servitude to the Prelates, their Canons, Courts, confusion, &c. they have not in that estate (neither can have, whiles they so remaine) the liberty and power of Christ, either to chuse them Ministers, or to performe anie other action belonging to the Church of Christ. And further that they can not in that estate by the word of God be approved true Christians. For which see the former Treatise.

In that you graunt the peoples chosse to be an holy privilege, you condemne both your Church which rejecteth it, and such of your people as seem to vse it, whereas in your estate they do nothing els but profane it. Why also do not such of you as know these things, deliver everie man his soule from that slaverye wherein ye stand vnder the Prelates, that so you might enjoy and practise the privileges and holy things of God, as Christ hath given them to his Church?

2. To that you pretend of such as be blynd and ignorant, thinking thereby to help your self: I answer, that we speak of your people, as now they stand in your Church-constitution. For so (you know) the question is: Now whether they be ignorant, or whether they have knowledge, it skilleth not for the matter in hand. This we alledge, that none at all of your people or assemblies have, in your estate, the liberty and power which Christ hath given to his Church: as the other have for marriage. So we have toucht the question directly. But in deed the fault is Mr Jacob, that your Comparison and Arguments hold together, like ropes of sand: as Irenaeus said of the Valentinians.

Iren. adversus Valentinianum lib. 1. cap. 1.

Let the Reader note withall. 1. How you match together, and put as in an even ballance, the blynd Papists and your Christians. A worthy defence of your estate. 2. How here you pretend to speak of such as be ignorant



rant, other where of Christians having knowledge of Christ, feare of God, faith &c. Thus turning your self into so manie shapes and colours, as a man can not tell where to have you, or what to make of you. Quo tenecam vultus mutantem Protea nodo?

## Chap 5.

The fourth Reason or Exceptio against Mr Jacobs Comparison.

Fran. Johnson.

**I**f anie that by the word of God are not capable of marrying together (as Brother and Sister &c.) do notwithstanding consent to take each other for man and wife: yet are they not therefore lawfull man and wife.

So if a people and some man, that by the word of God can not chuse & take each other as Pastor and Church in their estate (such as now is in this Land) do notwithstanding consent so to accept each other: yet are they not therefore lawfull Pastor and Church.

H. Jacob his Reply.

**T**his is wholly presumed and from the Question also: Like to the first Reason, and hath the same answer as is made to the first accusation there. You reason against people not capable of a Pastor; And we speake of true Christians which are alwayes capable. You do ill therefore in comparing this action to marriage betwene brother and sister: who indeed can not marry.

Happely you may likelier compare it to a couple that have lived both of them wantonly: Afterwards they marrie together, and this marriage it selfe they vse not soberly, nor temperatly. Howbeit for all this, I professe these two are truly man and wife notwithstanding: Now even so our Churches and Ministers, &c,

Fr. Ioh. his Answer.

**K**nowing the question Mr Jacob, you might well see (if you were not blynd) that this is directly vnto it. And so in deed it is like the first Reason: that is, it sheweth the folly of your Comparison, and is such as you can not aunswer. True it is that we speak of people not capable of a Pastor: that is, of yours in your Church-constitution. And if you speak (as you say you do) of true Christians which are alwayes capable, then speak you not of your people or Assemblies in your estate. And so it is your self that fight with your shadow, and touch not the question, but still presume that which you should prove: viz, that standing in Antichristian bondage to the Prelates and their proceedings, yet notwithstanding you are by the word of God to be judged true Christians, having the liberty and power given by Christ to his Church, whereof he is the head. Till you prove this, we must needs think that the comparing of your chusing a Minister in your estate, to a brother and sister or such like that can not lawfully marry together &c. is good and pertinent.

Your

Your owne comparing of it to a couple that have lived wantonly, and afterwards marry together, yet vse not their mariage soberly &c. deserveth that your self see the wicked and unlawfull estate of your Ministers and people, as now they stand, howsoever you labour to hide and excuse it, as much as you can. And besides, if you would describe your estate, as it is in deed, you should compare it to such, as both had and do still live wantonly and wickedly in adultery and uncleannes: whom God will judge. Let all such therefore among you as feare God; delay no longer, but with speed forsake your adulterous wapes and turne unto the Lord: that by his grace you may be "marped to him in righteousness and judgement, in mercie and compassion, and not still run a whoring after your owne inventions, and abominations of the man of sinne, whom the Lord will destroy. Rev. 17.1-6. 2 Thes. 2. 3.4.8. Numb. 15. 39.40. Ier. 4. 18. Hof. 2.19.20.

Chap. 6.

The fift Exception against Mr Jacobs Comparison:

Fran. Iohnson.

**T**he Priests joyning of the parties doth not make them Man and wife at all, but onely the parties mutuall consent.

But contrariwise, in the present ecclesiasticall constitution of England, the Prelates ordination maketh the Minister, and not the peoples choyse at all.

H. Iacob his Reply.

**T**he second Proposition we here flatly deny. It is answered in our last words against the 2. Reason.

Fr. Ioh. his Answer.

**Y**ou have an hard forehead Mr Jacob, that can flatly deny so cleare a truth. But for proof thereof, besides your Churches constitution, I cite your books of Articles, Canons, Injunctions, Statutes: together with the consent of your whole Church: and your book of ordering Priests and Deacons &c. All which are so many proofs of the second Proposition, and witnesses of the truth, which you shame not to deny.

Is it not your Churches expresse Law, that no other be receyved for Ministers, but such as are made Priests or Deacons by the Prelates? Yea, that every one must to this end have his Letters of Orders under the Prelates hand and seale that ordeined him? Can anie among you (though he have the consent of all your people) be Parson, or Vicar, or (as you speak) one of your Pastors, not having the Prelates ordination and institution? On the contrarie, having these of the Prelate, is it not sufficient for him, though all your people stand against him? Yea, must not all the people (whether they will or not) receive and joyne unto his Ministry being by the Prelate so ordeined and instituted as aforesaid? The truth hereof is so well knowne and p[er] practised through the whole land, as it is straunge any



any man should have the face to deny it. But what will not Mr Jacob deny, when he knoweth not what to answer, and yet hath not an heart to prele to the truth? It must needs be a weak and bad cause that can not otherwise be maintained then by such impudent denials.

Your Answer to the second Reason before, is there taken away, and proved to be both against your self and against the Law and constitution of your Church. Wpend it better next time.

### Chap. 7.

The Sixt Reason or Exception against  
Mr Jacobs Comparison aforesaid.

Fr. Johnson.

If a woman consent to a man that is another womans Husband, they are not therefore Man and wife.

So if a people consent to a false Minister, they are not therefore true Church and Minister.

H. Iacob his Reply.

This is answered as before in the Fourth Reason. It carrieth some likelihood indeed, and some reason against Pluralities, but nothing any further.

Fr. Ioh. his Answer.

Neither the fourth Reason, nor this, nor any other of them are yet answered. Let others judge. And now your self are driven to confesse that, this hath both likelihood and reason against your Pluralities. Which is in deed to prele unto it. For tell me, if your Pluralitie-men have not (as well as the rest among you) both the same calling by the Prelates, which your Church appointeth; and like acceptance of your people, who joine unto them and mainteine them, as you alledged before: Pag. 208. The Reaso then hath waight not onely against your pluralists, but against all your other Ministers too: seing they have all of them one and the same false Ministry, received from the Prelates, and executed under them.

Unto which you may adde, that the Ministry of all among you is such as Christ never set in his Church: whether you look at your Offices, from the highest Prelate to the lowest Priest: or at your Entrance, according to your Churches Canons and Book of ordinatiō; or at your Ministration, by your Book of common prayer and other your Canons and Injunctions: or finally at your maintenance, by Tithes, Chrismes, Offerings &c. When you have well mynded these things, you shall find this Argument reach a great deale further then to Pluralities, even to all the Ministers of your Church in your estate. Make a repal: search the Testament of Christ throughout, and if you can, shew it to be otherwise. If not, give glorie to God, and prele to the truth.

The

The Seventh Reason or Exception against  
Mr Jacobs Comparison aforesaid.

Fran. Johnson.

**A** When a man and woman have consented each to other, if the man  
do afterwards give his body to another, and so commit adultery:  
Then is the marriage-knot broken.

So, if after a people have chosen a man to be their Minister, hee give  
himself to another and a false Minister, and so commit spirituall whore-  
dome: Then is the former knot also broken.

H. Iacob his Reply.

**T**He taking of orders from a Prelate, after consent given to a Minister by a  
people, is not like adultery in marriage: especially where both Pastor and  
people are simply ignorant of that error. Therefore that disannulleth not, as  
adultery doth the wedlock. So this Reason is much like to the last before, and  
the answer not unlike to that of the Fourth Reason likewise. For

That which at the First maketh not vncapable: That same afterwards  
doeth not dissolue.

But this error maketh not Christians vncapable at the first: as there is  
shewed, and in the Third chieflie:

Therefore neither can it dissolue afterwards the Covenant betweene the  
Pastor and the people.

Fr. Ioh. his Answer.

**Y**Es Mr Iacob, albeit your peoples consent were the chosse of a true  
Church, yet such taking of the Prelates Orders were like adultery. How  
much more in your case, who have drunken so deep of the cup of Babels  
fornications? Yet you say, these two are not alike: but your saying you  
proue not at all. I do still affirme there is likelihood between them,  
and thus I proue it.

To receive the Ministerie of Antichrist, is to commit spirituall whore-  
dome. (For Antichrists Ministerie is part of the Whores abominations,  
spoken of, Rev. 17. 4. 5.)

But the taking of Orders from a Prelate, is to receive the Ministry of  
Antichrist. (Witness your Book of ordination, compared with the Popes  
Pontificall: Wherein your selves confesse) he sheweth himself to be Anti-  
christ most liuelie. Witness also the nature of your Orders and Prelacy,  
compared with the ordinance and Ministry of Christ.)

Therefore the taking of Orders from a Prelate, is to commit spiritu-  
all Whoredome.

Now that there is likelihood and fit Comparison between corporall  
and spirituall Whoredome, the Scripture doth every where teach, and your  
self Mr. Iacob (I think) will not be so senselesse as to deny it. Even  
Ec4. here

Admon. to  
the parliam.



here you confesse that your taking of Orders from a Prelate; is an error.

Neither will the ignorance you pretend, help the matter. For although it cannot well be thought, that after so open and manifold declaration of the truth, as you have had, you should still be ignorant thereof: yet if it were so, your ignorance (you know) will not warrant your action, nor justifie your sinne. Ignorance in deed causeth a sinne to be lesse, but not to be none at all. Suppose that two ignorant persons, not knowing (or at least pretending not to know) adultery to be unlawfull, should commit that folly together: Were their action therefore not to be deemed adulterie? Yet thus you reason. And your answer besides importeth some peelding to the similitude, as touching them among you which know the truth. Let all such therefore, especially, weigh with themselves in what wofull estate they remaine wittinglie, even such as is spiritual whoredome against the Lord.

So this Reason in deed is like to the last before, that is, direct and of waight against you: and your answer unto it not vnlike to that of the Fourth Reason and the rest, that is, meerlie frivolous and to no purpose at all. For this error as you call it (that is, your subjection to the Prelacy and abominations of Antichrist yet remaining in your Church) maketh you in that estate eve at the first vncapable of chusing a Pastor: or of entering such Covenant as you speak of, or of performing anie other action, by the power and libertie which Christ hath given to his Church. For what concord hath Christ with Antichrist? Or how can the libertie of Christ and bondage of Antichrist stand together, and the one not expell the other? Or will you alway halt between two opinions, and never make straight steps unto your feet, to turne them into the testimonies of the Lord? Be not deceived: God is not mocked. Whatsoever a man soweth, that shall he reap. He that soweth to Antichrist, shall with him reap corruption: but he that soweth to Christ, shall by him reap life everlasting. 2. Theſ. 2. 10. 11. 12. Rev. 14. 9. 10. 11. 12. Gal. 6. 7. 8. Ioh. 3. 36. Heb. 5. 9.

#### Chap. 9.

Of the clause annexed at the end of Mr Iacobs printed book, which is thus:

H. Iacob.

**T**His last Treatise, hath remayned in their hands, these three yeares & more, vnanswered.

Fr. Iohnson.

**T**his is most false, Mr Iacob. For I did answer it my self, above three yeares since. And (being then close prisoner) I sent it away from me sheet by sheet (as I did at the same time my answer also to the former Treatise) to be copied out and conueied unto you. Since which time, you have not given any Replie unto it againe. No, not unto this day.

So

In the yeare  
1596.

So it is your self that have not answered me these three yeares and more. And therefore how greatly you have abused both me and your Reader.

But perhaps you will say, my answer came not to your hands: For so by this clause of yours, it may seem to be. If it were so (as for myne owne part, I know not whether it did or no) yet of this I am sure, that when you sent me word these things were to be published, I wrote to you twice, desiring (among other things) this in particular, that then you would with the rest publish also my answer to this Reply of yours. So as by this you had knowledge (if not before) that it was answered. Yea you know moreover, how I wrote unto you at the same time, that you had not replied unto me agayne, since I answered you: and that if you wanted any of my answers, or by any occasion had them not perfect, I would help you to them, if you sent me word &c. And these Letters of myne you received, as your self" certified me: Which I have yet to shew vnder your owne hand. Yet you have not onelie left my Answer to your Treatise vnprinted, but you shame not besides to affirme (contrary to your knowledge) that it hath remayned in our hands, these three yeares & more, vnanswered.

Month. 5.  
10. and 30.  
1598.

In your Letters to me,  
Mon. 5. 27  
and 6. 20.  
1598.

Think now with your self (Mr Jacob) what conscience or honesty there is in such dealing. But it may be you had not so much care to deale well, as to have the parts of your book agree together alike. For as with vnteruth and bad dealing you began, and proceeded in it hitherto, so you do now also end it: Principio medium, medio ne discrepet ium.

Thus in deed all the parts of your book from beginning to ending are futeable one with another. Yet such correspondence in your Book, is small commendation to your self. Better dealing would better become you: save that seeing you fight for Antichrist his Churches and Ministers, it is no vnmeet thing that you vse the weapons of Antichrist: Which are chiefly two, falsehood and violence. Of the former whereof your book is full, from end to end, speaking lyes through hypocrisy. And with the latter your Church (which you would defend) aboundeth, as your violent courses against the truth will alway testify to your face, howsoever you shame not to plead eve for this also. For which see before, Pag. 112. 133. 134.

If you write agayne, be better advised. Or rather learne to lap your hand on your mouth, and plead the cause of Antichrist no more. But follow the Lambe whithersoever he goeth: And give your self no rest, untill you appeare before God in Zion. Forsake Babel: Let Jerusalem come by on your heart, and help you to build the walles thereof, though

Rev. 14. &  
18. chap.  
Psal. 84.  
Jer. 50. and  
51. Chap.

it be in a strait and troublous time. And this which I speak vnto you, by the word of God, I wish to be mynded of all, that feare God, and love the Lord Iesus.

He that hath eares to heare, let him heare.

Math. 13. 9.



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## ERRATA.

Pag. 6. lin. 9. read thus: *the Assumption.* And note downe in the Margent,  
 Pag. 86. and 87. *κατά τιν*, that is, *after a sort, or, in part.*  
 Pag. 183. Mr Tindals testimony there alledged, is in his works printed together (pag. 176.)  
 in the Book called, *The obedience of a Christian man.*  
 Pag. 197. lin. 41. *finis*, *ai.* Pag. 200. lin. 38. *flaring hole.* Pag. 204. lin. 9. *that ity.*

FINIS.

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